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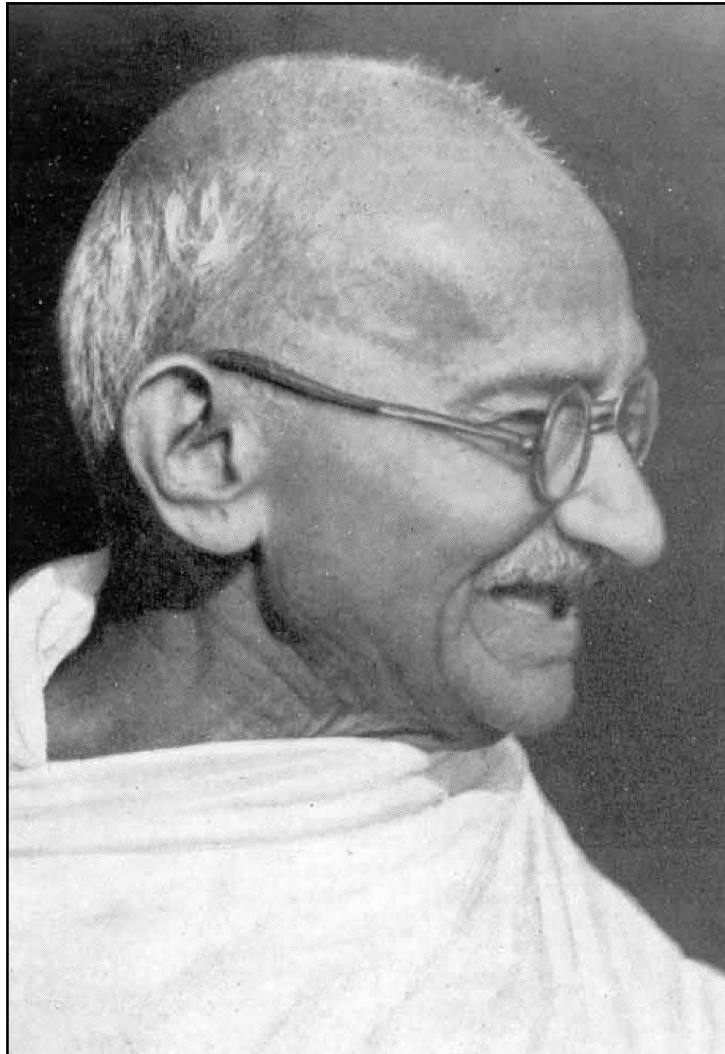
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BIRTHDAY TRIBUTES



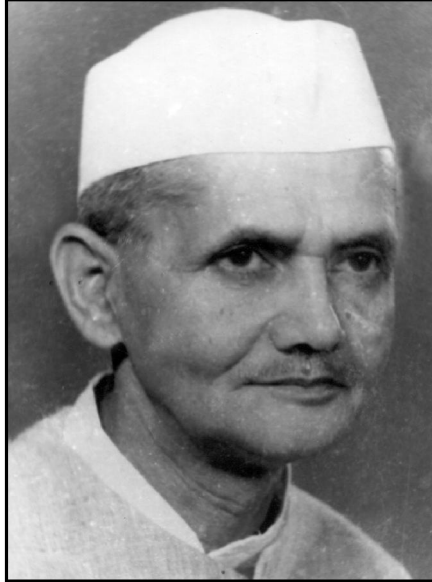
Mahatma Gandhi
2.10.1869 - 30.01.1948

BIRTHDAY TRIBUTES



Utkalmani Gopabandhu Das
09.10.1877 - 17.06.1928

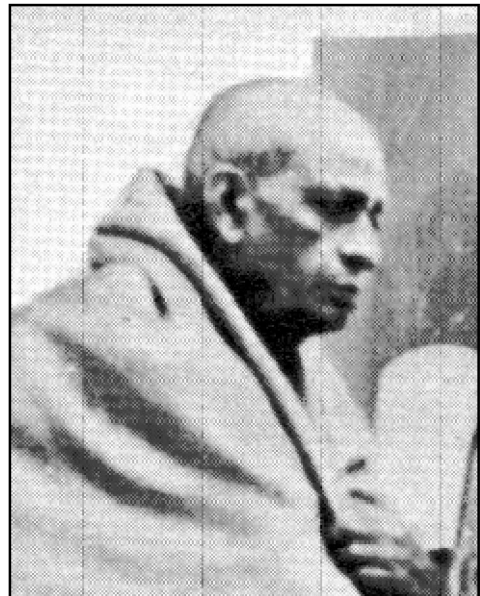
BIRTHDAY TRIBUTES



Lal Bahadur Shastri
02.10.1904 - 11.01.1966



Jaya Prakash Narayan
11.10.1902 - 08.10.1979



Sardar Vallabhbhai Patel
31.10.1875 - 15.12.1950

TRIBUTES TO MARTYR



Baji Rout
(Shot dead on 11.10.1938)

Editor's Note



Our State is now gripped by Puja euphoria that is reaching feverish pitch with just a few days left for the grand spectacle. The Puja begins from Shasthi and continues till Dashami. During this festive season, one feels the atmosphere filled with joyfulness and happiness all around. This is the time of the year when one spends more time with the family and friends trying to discuss the virtues of good over the evil. Shops are packed, so also are the beautifully decorated pandals. At the outset, the Odisha Review team would like to wish all the people of Odisha a very happy Dussehra.

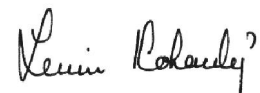
It is a welcome development that Odisha would be the first State in the country to launch the Free 24x7 Round-the-Clock Ambulance Service for remotest corner of the State which are accessible only through water ways. The Government of Odisha has also launched 104 Health Helpline, a service aimed at facilitating access to mother and child. The Government has drawn a definite Road Map for bringing IMR and MMR to national average within 5 years. As I write this Editorial, the stage is also set for Students' Union Election to be held across the State.

However, at the national stage these are alarming times indeed. The rush to return awards by conscientious writers and protectors of our democracy in protest against growing intolerance in the country is creating a shock. Taking the dissent of the writers to a new level Ms. Dalip Kaur Tiwana announced that she would return her Padmashri, the country's 4th highest Civilian Honour conferred on her in 2004, to mark her protest over the growing hatredness between different communities in the country.

Our State is making efforts to achieve self reliance in Onion production and has decided to spend the required amount during the Kharif season. The State Government is fully alert and has already started the due process of evaluation to face the ensuing drought-like situation.

I am extremely grateful to Hon'ble Chief Minister for facilitating us to go to the villages and look into the development scenario and condition of the vast majority of the citizens. I have the privilege to elaborate that our communication system is probably one of the best amongst the country. Lot of development works meant for the poor and needy are really reaching the people at grassroots level. The women are empowered and are now in a rush to take the lead. At many points I was very happy to see the women empowered taking the decisions in the larger interest of people. It is a cheerful sight to see school-going children riding on bicycle provided by the Government. They are being provided nutritious food for their overall development because the Government of Odisha believes in inclusive development.

On the eve of the Dussehra I can only pray before the Almighty to ensure peace, happiness and harmony to the citizens of our State. I would also like to request the vast majority of our populace to abhor violence, respect each other and feel for the State.



Editor, Odisha Review



Bhakta Salabeg

Salabega occupies a permanent position among the devotional poets of Odisha who devoted his life for Lord Jagannath. He lived in the first half of the 17th century. Nilamani Mishra, who has written a comprehensive account of the poet and his works, determines the birth of Salabega between circa AD 1607-1608. Salabega was the son of the Mughal Subedar, Lalbeg. His father on one of his military excursions came across a young widowed Brahmin taking bath at Dandamukundapur. Fascinated by her youthful beauty, Lalbeg forcibly took her away and made her his wife. Salabega was their only son.

As soon as he was old enough, Salabega took up fighting in his father's campaigns. Once he was severely wounded in battle. Battling for life he accepted the advice of his mother; he chanted the holy name of Lord Krishna and was cured miraculously. Feeling greatly indebted to Lord Krishna he tried to know more about Hinduism. From his mother he came to know that Lord Jagannath is incarnation of Lord Krishna. Amazed and thrilled he went to Puri but was refused entrance into the temple of Jagannath due to his Muslim birth. Thereafter he went on foot to Vrindavana wherein he lived the life of an ascetic in the association of Sadhus reciting *bhajans* in honour of Lord Sri Krishna. After one year in Vraja(Vrindavana), he returned to Puri desiring



to see the Ratha Yatra festival of Lord Jagannath, but on the way he suddenly fell ill. Feeling helpless and realising that he would not reach Puri in time to see the Ratha Yatra festival, he offered prayers to Lord Jagannath petitioning Him to wait until he arrived. On the day of the Return Car festival, Nandighosa, the car of Lord Jagannath, did not move until Salabega's arrival. The place where the car remained stationary to give *darshan* to Salabega was later used by Salabega for composing his many bhajans in honour of Lord Jagannath. His body was cremated there after his death. The Samadhi of this great devotee is still



standing on the Grand Road in Puri near Balagandi. In honour of him every year during the car festival, the car of Lord Jagannath stays for a while near his Samadhi.

The poet identified Jagannath completely with Sri Krishna. His bhajans are still popular among the devotees of Lord Jagannath. Salabega composed numerous devotional songs. Most of his compositions are prayers and hymns to Lord Jagannath and Krishna. A good number of these deal with the romantic dalliance of Krishna with the Gopis and Radha, while a few are inspired by the *vatsalya ras*, the sweet, motherly feeling Yashoda had for child Krishna. His deep devotion has intensity and passion, outstanding even in the devotional literature of the Bhakti era. Here, one of his popular devotional songs is accurately given for the reference of the readers.

Aahe Nila Shaila; Prabal matta Varan
mo aarata nalinee bana ku kara dalana !

Gajaraja chinta kala thai ghora jalena,
Chakra peshi nakra nashi, uddharile aapana !

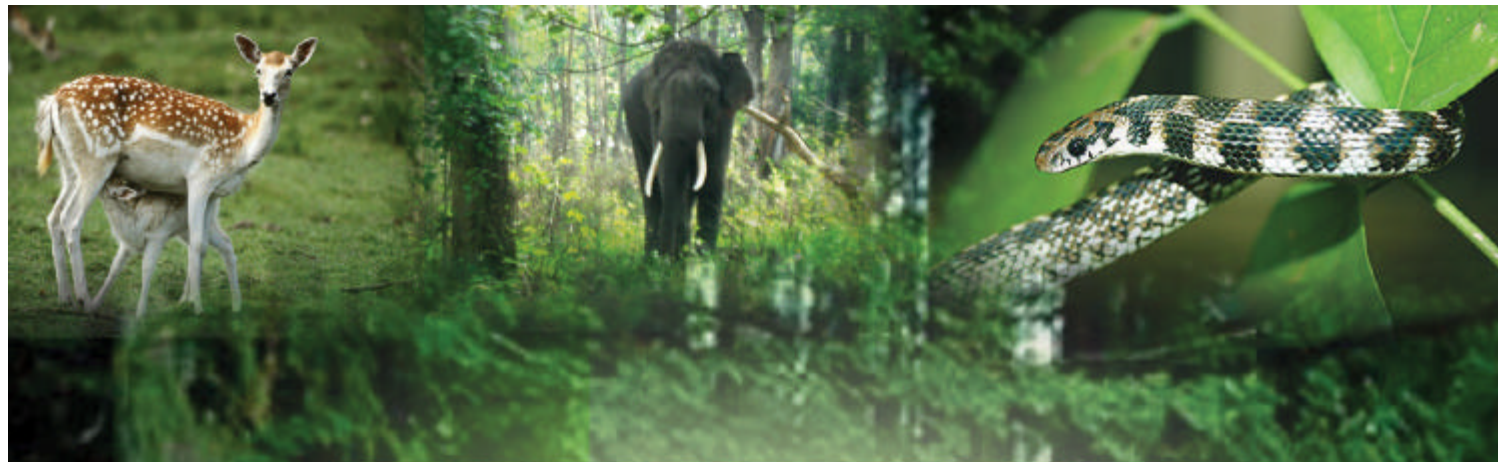
Ghorabane mrugini ku padithila kashana,
Kede bada beepatti ru kariaccha tarana.

Kurusabha tale suni Draupadi ra janana,
Koti bastra dei hele lajja kala barana !

Ravana ra bhai Bivishana gala saran,
Saran sambhali tanku, Lanke kala raajana.

Prahlada pita se je bada dushta daruna,
Stambha ru bahari taku bidarila tatksana.

Kahe Salabega hina jaati re mu jabana,
Sriranga charan tale karuachhi janana.



GOOD GOVERNANCE





Message of Hon'ble Chief Minister Shri Naveen Patnaik on the occasion of celebration of Wildlife Week

As you know, the diverse landscapes in Odisha are home to numerous threatened and critically endangered species, including the Tigers and the Asian Elephants. Many species of deer, antelopes, leopards, wild dogs, cats and bears also inhabit our forests. Besides mammals, there is a vast and diverse array of reptiles, amphibians, birds and other species of wild animals, some of which may be still unknown to science.

Wildlife resources constitute a vital link in the survival of the human species and have been a subject of much fascination, interest and research all over the world. Today, when wildlife habitats are under severe pressure and a large number of species of wild fauna have become endangered, the effective conservation of wild animals is of great significance.

The Government of Odisha is always committed to the cause of wildlife conservation. An extensive network of protected areas in the form of two National Parks and 19 Sanctuaries along with the Tiger Reserves and three Elephant Reserves have been established in our state for in-situ conservation. The involvement and active participation of local people and other stakeholders is important for the success of any conservation programme. I am glad that Eco-development Committees and Vana Suraksha Samitis under the Joint Forest Management Programme of the State Government are actively participating in the efforts for conservation of wildlife and their habitats.

Impact of development project and man-animal conflict are some of the major challenges of wildlife conservation. In case of man-animals conflicts, deployment of squad and prompt payment of compassionate grant have to be ensured and this responsibility of field staff has been included in the Odisha Right to public Services Act, 2012. Besides, Eco-sensitive Zones have also been created to strengthen our Sanctuaries and National Parks, by providing a buffer all around Sanctuaries and National Parks.

It is heartening to note that recent census figure have shown a rising trend of various wildlife in the state like Elephants, Black Bucks, Migratory Birds, Salt Water Crocodiles, Dolphins and Olive Ridley Turtles.

Ex-situ Conservation measures in the state are also worthy of mention. Nandankanan Zoological Park, one of the premier Large Zoos in our country has been a torch-bearer in conservation breeding programmes such as that for the Tiger, Indian Pangolin, Mouse deer and Gyps vultures.

Keeping pace with technological advancement in the world, there is an urgent need for skill upgradation of the field staff of the wildlife organization to incorporate appropriate modern techniques for effective wildlife management in our state.

Let us work together dedicatedly to protect and conserve the wildlife and their habitats.

(Naveen Patnaik)



Autumnal Rituals in the Sakta Shrines of Odisha

Dr. Sanjaya Kumar Mahapatra

The celebration of rituals and cult practices associated with the religious festivals usually reflect the culture of the people in a telescopic form. The observances like *vrata*, *pûjâ*, *utsava* along with the music and dance keep the traditional system continuing, binding the community in a socio-cultural fabric. Above all, the performance of a particular festival is the parameter of a society.

Hindu religious festivals are numerous in Odisha ranging from the tribal and semi-tribal communities to the people of the advanced and sophisticated society. Some of them are of national importance, some are widespread irrespective of caste and creed, and some others are confined to particular communities. Generally, most of them are religious in nature and are linked with the propitiation of some gods or goddesses. However, these festivals are observed in a ritualistic manner in Odisha and some of them are the off springs of the cult practices prevailing in the sacred shrines. That is why it is very important to study the rituals and cult practices which ultimately lead to the emergence of festivals. The ritualistic observances along with the festivals associated with the cult of Mahisâsuramardini are recorded here which will throw light on the widespread prevalence of Saktism in Odisha. Besides, the ritualistic pattern and practices

involved in the worship of the goddess will certainly keep the cult tradition alive providing solace, enjoyment and moral strength to the participants which will ultimately pave the way for the spiritual upliftment.

Ritual and its Utility

Ritual is an art, the art of religion. While art is the outward material expression of ideas intellectually held and emotionally felt, the ritual art on the other hand is the expression of those ideas and feeling which are specifically called religious¹. It is the mode by which religious truth is presented, and made intelligible in material forms and symbols to the mind. It appeals to all natures passionately, sensible of that beauty in which, to some, God must manifest himself. But it is more than this. For, it is the means by which the mind is transformed and purified. According to Indian principles it is the instrument whereby the consciousness of the worshipper (*Sâdhaka*) is shaped in actual fact into forms of experience containing the truths which scriptures teach². In broad conception ritual and cult practices are inter-related and used synonymously. While discussing the ritualistic aspect of the goddess we have to bear in the mind that it is of purital style. The worship consists of *pûjâ*, donations, sacrifices, *vratas*, meditation and pilgrimage to



Sākta *Pīthas*³. The *pūjā* is generally performed by the individuals⁴ and by the community. Durgā *pūjā* in the Navarātra and *RathaYātrā* are the examples where large functions are arranged to perform community *pūjā*. For an individual *Sādhaka*, the *Purānas* specifically prescribe the codes of *sadācāra*. It is said that a man devoid of good character is always a failure in this world and afterwards⁵. Even much importance has been given to the Sākta *Brāhmins* in the *Devī Bhāgavata Purāna* in respect of the performance of the rites and sacrifice based on the Vedic *mantras*. However, in the *Devī Purāna* it has been mentioned that everybody should worship the goddess for the happiness in life⁶ and for the attainment of *caturvarga-phalaprāpti* such as *dharma*, *artha*, *kāma* and *moksa*.

Sāradiya Durgā Pūjā

Autumnal Durgā *pūjā* festival in Odisha starts from the eighth day of the dark fortnight of the month of *āsvina* (September-October) with the conjunction of the star *ādrā* of the constellation and comes to an end on the 9th (ninth) day of the waxing moon (bright fortnight) in conjunction with the star *uttarāsādhā* covering a period of sixteen days. However, this festival ends on the eighth day in the Nārāyaṇī temple at Diā of the Khurda district and the 9th (ninth) day is regarded as the *visrāma* which is an exception. The starting day is called *mulāstamī* and the day it ends is *mahānavamī*. Out of the sixteen days, three days namely *mahāsaptamī*, *mahāstamī* and *mahānavamī* are meant for *navapatrikā* worship or the propitiation of nine trees bound together as a feminine divinity. Further, *Devī Mahātmya* describes for the celebration of special *pūjā-ritual* during the time of *Sāradiya Durgotsava*.

Saratkāle mahāpūjā kriyate yā cha vārsikī

(*Devī Mahātmya* ch.XII.12)

It is interesting to note that Durgā *pūjā* in the state of Odisha continues for sixteen days while this festival is celebrated all over India only for nine days which states the uniqueness and the importance of this auspicious occasion. It is evidenced from some of the *Tāntric* texts as well from the *Sāradā Saradarcchana Paddhati* that in olden times the kings of Odisha used to worship their tutelary *kanaka* Durgā images for sixteen days during the month of *āsvina* in order to protect the territories from the invasion and to gain the military success over the enemies. During the *pūjā* period all the ceremonial rites are generally performed by the royal priests in which the kings or feudal lords act as *kartās* (doers). The *pūjā* rites in detail are furnished below to have a clear picture about the festival.

Ritual Procedure

The ritual procedure which is illustrated here is based on the sources available in the palm-leaf manuscripts written by the *Tāntric* authors of Odisha. This procedure is adopted not only for the tutelary goddess but also for the Mahisāsūramardīnī images enshrined in the prominent Sākta *pīthas*. The following cult practices are generally observed during the *pūjā* festival.

During the *pūjā* festival all the preliminary rites are performed along with some specific ritualistic features which are not observed at the time of daily worship. However, the methods of purification and offering procedure (*upacāra-pradāna*) are common in all the *pūjā* rituals. The rites like *bodhana*, *sahasra-kumbha-varana*,



navapatrikâ pûjana, *rath yâtrâ*, *pasu-bali*, *mahâpûjâ* and *mahâhoma* etc. are specially associated with the Devî *pûjâ* at the time of autumnal worship. It is mentioned in the *Sâradâ Saradarcchana Paddhati* that the sleeping ceremony of the deity is celebrated on the eighth day night of the waxing moon in the month of *bhâdrava*⁷ (September) and the goddess remains on sleep for two weeks. According to other texts the goddess Durgâ is roused from her sleep (*sayana*) on the 7th day of the dark fortnight which is called *bodhana* or *Devî-utthâpana* and it is followed by the worship of *ghata* (water vessel) known as *sahasra-kumbha-varana*. In the sacred *ghata*, water from different holy rivers, ponds or seas are brought and invoked into the vessel on which the branches of different kinds of trees and other herbal materials assigned to certain divinities are put together. Then the priest invites *Ganapati* and other deities to the *ghata* (pot), chanting different *mantras*. Consequently the invited deities are conceived on the water vessel and *pûjâ* materials are offered to them according to the Durgâ *pûjâ-vidhâna*. From the 8th day popularly known as *mûlâstamî*, the daily *pûjâ* procedure is maintained along with the recitation of Durgâ *Saptasatî* (*Devî Mahâtmya*) and it continues upto the *mahânavamî*. In some Devî temples Vedic oblation (*homa*) is performed on the sacrificial fire-pit starting from the *pañcamî* day till *mahâstamî* night and somewhere it is confined to the day of *mahânavamî* only. Besides, animal sacrifice which is the major part of the festival performed in the Sâkta shrines on the night of *mahâstamî*, in some Devî pîthas on the night of *mahânavamî* as in case of Virajâ and in somewhere else this animal sacrifice is performed on the consecutive nights beginning from *pañcamî* to *mahâstamî*, the best example of which is the

Nârâyanî temple at Diâ in the district of Khurda. This rite prevailing in the prominent *pîthas* of Odisha will be discussed later on along with the other special features associated with the cult of Mahisâsuramardinî. In order to be more convenient, chronological lists of the ritualistic observances are provided which are normally performed everyday starting from the first day of the festival. On the first day after the performance of *kalasa-Pûjana* and *svastivâchana*, the king or his representative (now the entrusted person) takes the vow (*sankalpa*) to perform the rites starting from the first day till the end of the ceremony as per the prescribed procedure. Then he has to honour the Brahmin priest who will worship the deity on his behalf. This act is popularly known as *âcârya varanam*. Thereafter the *pûjâ* of the deity starts as per the following:-

Suryârghyam, *sâmânya-arghyam*,
kalasa-sthâpanam, *kalasa-pûjanam*,
dvârapalâpûjanam, *bhûtâpasâranam*,
âsanasuddhi, *digbandhanam*, *bhûtasuddhi*,
prânapratisthâ, *matrkâ-nyâsa*, *bahirmâtrkâ-nyâsa*,
Srîkanthâdi-nyâsa, *kalâ-nyâsa*,
prânâyâm, *âdhârabhâvanâ*, *mantra-nyâsa*,
samhâra-nyâsa, *sthitî-nyâsa*, *sristi-nyâsa*,
pada-nyâsa, *aksara-nyâsa*, *arghy-samskâra*,
âtmapîtha-pûjana, *bâhyapîtha-pûjan*,
âvâhanâdi-mudrâpradarshana, *svamudrâ-
 pradarshana*, *âsana-arpanam*,
âvaranadevatâ-Pûjanam, *âyudha-pûjanam*,
upacârapradânam, *japa and japa-
 samarpanam*, *stotra-pathanam*, *pradaksinâ*,
sastanga-pranâma, *puspânjali*, *samâpani-
 mudrâ* and *chanda-aivedyapradânam*.

In this way the *pûjâ* ritual continues every day up to *mahâsaptamî*. However, in the *mahâsaptamî* the Devî is worshipped according



to the cited ritualistic pattern along with the additional rites such as *astottarasahasra japa*, *astra-pûjan*, *homa*, *balidâna*, *tarpana*, *mârjjana*, *brâhmana-bhojana*⁸ and then the goddess moves on pleasure tour accompanied by dance and music in the evening hours. The goddess is also worshipped at the nights of *mahâsaptamî*, *mahâstamî* and *mahânnavamî* followed by the animal sacrifice. In some Sâkta *pîthas* the important rite on the *mahânnavamî* day is the sacrifice of buffalo and shooting of an arrow to all the four directions (*lâkha-vindhâ*). Moreover, the moving of the deity on a *Ratha* (chariot) is a peculiar feature which is also associated with the *pûjâ* festival. The said car-festival continues for nine days in the *Virajâ pîtha*.⁹ Apart from the cited rites, *Aparâjitâ-vidhi* is performed in the tenth day i.e. on *vijayâ-dasamî*. However, in the temple complex of Lord Jagannâth at Puri, the mobile images of Purusottam (Mâdhava) and Devî Durgâ are kept together in the Vimalâ temple and the *pûjâ* is performed. This celebration is known as Durgâ-Mâdhava *Upâsanâ*. On the *Navamî* the *vigrahas* (idols) are taken on a small *ratha* (car) to Dolamandapasâhi as per the *mandira-pûjâvidhâna*. This customary rite is known as *Gupta-Gundichâ* (secret car-festival). On this auspicious occasion sweet delicacies, fish and prawn are generally offered to the goddess by the temple priest chanting the sacred *mantras*. These are the cult practices which are normally performed in the Sâkta shrines of Odisha during the Durgâ *pûjâ* festival (*sâradiya Durgotsava*).

Rituals Performed in some Prominent Sâkta Shrines

There are eight prominent Sâkta shrines in Odisha which are popularly known as *asta-*

kilâs or *asta-candî pîthas* (the seats of the wrathful-one). These shrines are established to protect the state from enemies and also to bestow boons and welfare on the people. The main rituals of worship performed in these *pîthas* are as follows:

(1) Worship of Mandala and Yantra: -

The word *mandala* is generally used for an orb or circle. It also refers to any figure or diagram (normally circular) drawn on an altar with five coloured powders viz. yellow with turmeric powder, white from husked grains of rice, red with *kusumbha* (saffron) or *kumkuma* powder, black with half burnt cereals and green with powder of the leaves of *bilva*. A Yantra is also a diagram or a figure drawn or painted on metal, stone, paper or other materials. *Yantra* differs from *mandala* in the sense that it is appropriated to the worship of a particular deity or employed for a particular purpose while *mandala* is employed for the worship of any deity. During the Durgâ *pûjâ* *mandala* is drawn before the goddess and worshipped as the representative of the goddess Durga in order to induce concentration and to accelerate the process for the mental realization of the deity. It may be noted that the distinction between the deity and *yantra* or *mandala* is similar to that between the soul and the body.

(2) **Navapatrikâ Ceremony: -** In order to propitiate goddess Durgâ, nine plants are bound together in a way to resemble the anthropomorphic figure of a female deity. This procedure is performed in some of the Sâkta shrines of Odisha on the days of *mahâsaptamî*, *mahâstamî* and *mahânnavamî*. This ceremony seems to be a relic of animistic tree worship. The vegetable aspect of Durgâ is propitiated through this form of worship because it is believed that nine different



forms of Durgâ (*nava-Durgâ*) reside in the nine plants such as *rambhâ*, *kachû*, *haridrâ*, *jayanti*, *bilva*, *dâdima*, *asoka*, *âdraka* and *dhânya*.

(3) **Rath Yâtrâ:-** The car festival associated with the cult practices is noticed at the temple of Virajâ. This festival starts from the first day of the bright half and continues till the *mahânavamî* night. During the ceremony a brass image of the goddess is placed on a decorated chariot known as Simhadhvaja along with a wooden-staff studded with silver and jewels, and the chariot is subsequently made circumambulate the temple for nine times. The wooden-staff is believed to be a form of the aboriginal goddess Stambhesvarî. The car festival of goddess Virajâ may be the reminiscent of an age-old Mahayâna Buddhist tradition, having originated at the time when Jâjpur was an important seat of *Tântric* Buddhism¹⁰.

(4) **Adoration of Ganapati and Nava-Durgâs:-** The adoration of Ganapati along with the *nava-Durgâs* symbolized by the *ghatas* (water vessel) is held twice a day which states the sculptural representation of Ganapati with Divine-Mothers as a collective *Tântric* personification of the Sâkta principle.

(5) **Mahâ-Homa:-** The Vedic oblation under the name *mahâ-homa* is performed on the sacrificial pit of the goddess in which pure ghee is poured into the firepit (*yajña-kunda*) chanting the *mulamantra* of Durgâ, *mulamantras* of *pañca-devatâ* along with the Vedic hymns. This sacrifice signifies a synthesis between Âryan and non-Âryan cults.

(6) **Kumârî Pûjana:-** The virgin girls who are healthy, graceful, beautiful without any disease are to be selected for *kumârî-pûjana*¹¹. In

navarâtra-pûjana the worship of *Kumârîs* is an important rite. Everyday during the *navarâtra*, the devotee is instructed to worship *Kumârîs* ranging from the age of two years to the age of ten. These nine virgin girls are named as Kumârîkâ, Trimurtî, Kalyânî, Rohinî, Kâlîkâ, Candîkâ, Sâmbhavî, Durgâ and Subhadra¹².

(7) **Animal Sacrifice:-** The *Kâlîkâ Purâna* and the *Tântric* texts prescribe an elaborate *pûjâ*-procedure about the *pasu-bali* (animal-sacrifice) and offering of its blood and head to the warrior goddess¹³. The *Devî Bhâgavata Purâna* says that if the animals are offered by uttering that they will go to heaven then no sin will be incurred on the killer¹⁴. During the Durgâ *pûjâ*, on the consecutive night of *mahâsaptamî*, *mahâstamî* and *mahânavamî*, fish specially caught from the Narendra tank are offered to the goddess Vimalâ at Puri. This sacrifice is performed at midnight when the temple of Jagannâth is closed. W.W. Hunter¹⁵ has also mentioned about the midnight rites and bloody sacrifices performed in the Sâkta shrine of Vimalâ.

(8) **Kâlasî Tradition:-** Kâlasî tradition is generally found in some of the Devî shrines of Odisha where the *Kâlasî* in the form of goddess Durgâ receives offerings and animal-sacrifice from the devotees. After the ritualistic performance the goddess ascends on the *Kâlasî*. The *Kâlasî* moves from place to place and accepts offerings from the devotees. The *Kâlasî* never goes alone. He is always followed by a group of associates. These associates include one *masâladhârî* (one who holds a burning light), the *Jâni* (tribal priest), the *Dholkiâs* (local drummers), the *Ghâtak* (the person who kills the animals), one *Chhatradhârî* (who holds an umbrella) and two persons carrying the *calantî-pratimâ* (movable icons). After



receiving *Bhoga*-offerings the *Kâlasî* proceeds towards the temple where She foretells the future along with the remedial measures and lastly grants the desired boons to the people. Then the *Bali* (sacrifice) of animals takes place. The animal-sacrifice, the dance of *Kâlasî* and the blood stained *Katâri* of *Ghâtak* (killer) create a dreadful atmosphere. These ceremonial observances are generally enjoyed by the people of local and neighboring areas.

(9) **Costume:** - During the *pûjâ* festival, the goddess wears special dress on each day. For example, the cult image of Mangalâ is dressed in *Simhavâhinî-Vesa*, the mask of a lion being temporarily placed below as to give the appearance of Durgâ. Each evening during the Durgâ *pûjâ* the goddess Candî of Cuttack is dressed in one of Her sixteen aspects. On the first day the deity is dressed as Sarasvatî, the goddess of learning and on the last night of celebration She is represented in the clad of Mahisâsuramardini. Similarly the goddess Vimalâ is dressed with red garments as suits the goddess Tripura Bhairavî according to the forms of *Dasamahâvidyâ*. The custom of *batisa vesa* (32 dresses) is also noticed in some of the Sâkta shrines of Odisha.

(10) **Pillar worship:** - Tradition of pillar worship can be traced from the rituals prevalent in the ceremonial occasions during the festival for the propitiation of mother goddess in Odisha. Instances of such worship connected with Virajâ are found elsewhere in Odisha. A wooden-shaft enwrapped with clothes is kept in the temple of Nârâyanî at Diâ and also in the temple of Bhagavatî at Bânapur. It is popularly known as Kâthi-Thâkurânî, meaning pillar goddess representing the mother goddess Durgâ. On the last day of the dark fort-night preceding Durgâ-

pûjâ, the Kâthi-Thâkurânî is carried in procession and receives animal sacrifice. With a slight deviation this ceremonial rite is performed at Bânapur in the district of Khurda. The pole-shaped processional image of Bhagavatî is normally housed in the *Jagamohana* of Dakca Prâjapati temple, a Ūaiva shrine dating from the twelve century A.D.¹⁶ Wrapped post as symbol and the *calantî-pratimâ* of the goddess Durgâ is also noticed at Ranpur in the district of Nayâgarh representing the goddess Khilâmundâ. An interesting example where the post has been anthropomorphized and converted into an image appears in the Khambeûvarî temple at Âskâ in Ganjam District. The non-Brahmin priests worship the deity according to a formula adopted to Vana-Durgâ. Moreover, the worship of pillar goddess is also prevalent in the temple of Jagannâth in the form of Sudarûana. As the emblem of Ūakti, Sudarûana being placed on the chariot along with the deity Subhadrà is carried through a grand procession during the Ratha-Yâtrâ (car-festival).

(11) **Worship of the Goddess as Daksina Kâlî:** - In some of the Brahmin families of Puri district, the goddess Durgâ is worshipped as Daksina Kâlî according to the *Tântric* rituals described in the *Syâmârcchanatarangini*. It is to be noted that in the night of *mahânavamî*, *pañca-tattva* (the five elements of worship) consisting of wine, meat, fish, parched food and woman is purified chanting special *mantras* and the same is offered to the goddess Kâlî Who has been conceived in the image of Durgâ. Then the ceremonial rite is followed by *bali* (sacrifice) in the same night. Lastly the *sânti-sûkta* (peace-hymn) is recited by the *Sâdhaka* (worshipper). This particular way of worship is evidenced from a palm-leaf manuscript¹⁷ found from the village Maitratrilochanapur in the district of Puri.



(12) Recitation of Devî-Mahâtmya: -

The recitation of *Devî Mahâtmya*, a section of *Mârkandeya Purâna* is a part and parcel of worship during the *sâradiya* and *vâsantika* Durgâ *pûjâ*. This ceremonial rite is performed for the well-being of the people and also for the propitiation of the goddess. It is to be noted that land-grants are given to certain persons for the performance of such rite as in case of the Nârâyaṇî temple at Diâ in the district of Khurda. This land-grant is popularly known as *candî-gunâ-jami* and it is still enjoyed hereditarily by certain family members in the village Diâ of Khurda district.

The above mentioned ritualistic observances are generally performed in the Sakta shrines of Odisha during the *Sâradiya* Durgâ *pûjâ*. The aim of these rituals is to divinize the devotees so that they will attain the spiritual goal along with the materialistic prosperity.

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Worship of Durgamadhava in the Grand Temple, Puri

Durgamadhava Dash

God is one. But He is adored and worshipped in different names and forms. The believers of God hold the view that the different forms of God whom people worship are but the symbolic expressions of different manifestations of the divine energy. By His very divine nature, God is present everywhere. He knows everything. He is aware of the past. He knows the future. He is all-powerful. So He is known as the omnipresent, omnipotent and omniscient Lord of the universe.

God is also adored as Parabramha. He is the supreme power of the universe. Within Him is present the mystic power known as Maya-Shakti, the power of delusion. It is this divine force of the Lord that is ever vibrant. It is always agile in nature. This "Shakti," in communion with God is the cause of all creations and all destructions in the universe. It is said that the spirit of delusion makes God ever-expressive, flexible and peripatetic in every sphere of activity, both divine and undivine in nature.

The Maya Shakti is explained in the scriptures as the Devi Shakti of the Supreme Brahma. Worship of this Devi Shakti along with God is divinely portrayed as Durgamadhava Worship as prevalent in Srikshetra, Puri. In this divine practice, one worships both the 'Brahma' and His 'Maya Shakti' together.

God's Maya Shakti is also described as the Adya-Shakti of the universe. In some places, She is worshipped in the name of Jwalamukhi. In other places, She is worshipped in the name of Kanyakumari. She is also worshipped at some places as Bimala and somewhere as Durga, Bhairabi, Mangala and so on. All these divine forms are the expressions of one and the same Mayashakti of the Almighty Lord. For the sake of a uniform expression, this divine prowess is eulogized as the Adya Shakti of the divine creation.

In Srikshetra Puri, the four armed Durga is worshipped as Bimala Thakurani. She is also adored and worshipped as Bhairabi. Lord Jagannath, the presiding deity of the Temple is known as Madhaba. He is adored as the moving idol of Lord Jagannath. Sri Jagannath, is also divinely worshipped as Bhairaba. The worship of Bhairabi and Bhairaba is observed in the Grand Temple. It is run through a periodic divine ritual. It is an illustrious divine practice. It is observed in the Grand Temple in pomp and ceremony in the month of Ashwin.

Scriptures say that worship of Durgamadhava is as old as the inception of the Grand Temple. There is a beautiful story to substantiate this spiritual truth. The story runs as follows.



As we all know, it was during the time of Maharaja Indradyumna that the Grand Temple of Lord Jagannath was built in all its grandeur. According to a spiritual exposition, after the Grand Temple was built, Maharaja Indradyumna went to Brahmadev to invite Him to earth for consecration of the Temple. At that time, Brahmadev was engrossed in deep meditation. As such, Maharaja Indradyumna had to wait at Brahmatalok till the completion of Brahma's meditation. In the matter of calculation, one day in Brahmatalok is equal to several thousand years on earth. In that way, when the Lord's meditation was over for the day, several years had elapsed on earth. During the said period, the Temple, built by Maharaja Indradyumna had been covered with sand and slipped deep in to earth. As time passed by, a king known as Galamadhava had come to power on earth. He was a very powerful king. While he was moving along the region where the temple had been built, the hoof of his horse struck the pinnacle of the Temple. King Galamadhava immediately got down and ordered for excavation of the holy structure and at last, the temple of the Lord was discovered. He also discovered installation of goddess Bimala whom he worshipped for divine benediction in Tantric procedure. While so, Maharaja Indradyumna with Lord Brahma appeared at the temple site on earth and stated that it was he who had built the temple, and accordingly he established his right over the shrine and claimed the same from the imperial control of king Galamadhava. The occurrence that next followed was a sort altercation between the two kings. At last, with the intervention of Lord Brahma, there was an amicable settlement of the matter between the two kings. It was in the presence of Lord Brahma that the difference was amicably settled and it was decided following the amicable settlement that in Srikshetra Puri, there shall be in vogue a religious

practice according to which, Maa Durga i.e Bimala who was the goddess of Galamadhava and Sri Madhab, i.e Lord Jagannath who was the god of Maharaja Indradyumna, shall both be worshipped as a divine ritual in the Grand Temple. This spiritual happening, is widely believed in Srikshetra Puri as the background of the beginning of Durgamadhava worship in the Grand Temple. Thus this practice has been in vogue since the inception of the temple.

There is another popular belief that, after dissipation of the religious differences between the Shaktas and the Vaishnavites, the sacred practice of Durgamadhava worship had first begun in Srikshetra Puri. The Grand Temple was the illustrious religious altar from where this inviolable Vaishnavite cum Sakta religious systemization had sprung up bringing to the religious front a re-designed mode of worship and this had come up leading to a new religious culture in Odisha which was accepted by both the Vaishnavites and the Shaktas in the ultimate run of events.

On the northern side of the Bhog Mandap in the Grand Temple, two idols, the idols of Sri Madhab and Maa Bhairabi, have been nicely carved on a piece of stone bearing testimony to the fact that at one point of time in the past, both Sri Madhab and Maa Bhairabi were being worshipped together in the Grand Temple and that was actually the beginning of Durgamadhava worship which has now become very popular as a religious ritual in Odisha.

There is another proof of this religious practice. This has reference to the Durgamadhava temple. On the south western corner of the Baharbedha of Srimandir, there is a temple known as Durgamadhava temple which substantiates the fact that Durgamadhava worship was very much in vogue among the inhabitants of Puri in the good old days.



We have yet another specimen of historical corroboration on this score.

The fact is that, when king Galamadhaba took possession of the Temple during Maharaja Indradyumna's trip to Brahmaloak to invite Brahma for consecration of the Temple, he had developed a chunk of land in the Temple area at Puri to provide accommodation to the Sebayats belonging to the Tantric mode of worship. Galamadhaba was a staunch follower of the Shakti cult. Maa Bimala, the principal goddess of the Grand Temple, was his most loved divine spirit. The king had provided living accommodation to the Sebayats of the goddess at that place now known as Harachandi Sahi which presently extends from Manikarnika to Jambeswar Temple. Thus the inception of Harachandi Sahi is as old as the inception of the Grand Temple in Srikshetra Puri. Necessarily the Sabayats provided with living accommodation here were the Shaktas in their religious faith.

When Indradyumna appeared on the scene with Lord Brahma for consecration of the Temple, he had with him his own group of Sebayats and they were Vaishnavites in their religious profession. The Sebayats of the Indradyumna-group had also been provided with housing accommodation at the above place following his compromise with Galamadhaba.

Thus seen, at a particular point of time when the composite mode of worship had come into practice, Durgamadhab worship had been introduced in the Temple and both the groups of Sebayats had been provided with housing accommodation at the said place. Combining the elements Shakti cult and Vaishnavism, the concept of God as worshipped in the Grand Temple was better understood through one culture i.e Jagannath culture. Be it stated here that a small portion of this street is still known as

Galamadhaba Peetha. Even today, it bears an important reference in all postal communications. Briefly stated, this is the history of the beginning of Durgamadhab worship in Srikshetra Puri. This is said to be the most illustrious religious practice of Utkal Pradesh. This is not in vogue in other Temples of our country. The practice of Durgamadhab worship has become so popular in Odisha that in all social functions of an Odia-household, the 'Pattachitra' of Durgamadhaba is first established on the religious alter and their worship is next done before the formalities of the social ritual are actually begun.

It is further believed that on the day of Dussehra, a full view of Durga and Madhab is considered most auspicious, as the scriptures say, this gives the devotee all prosperity and victory in life. It fulfills the desires of the devotee and purveys overall happiness in life. This is the worth and excellence of Durgamadhab worship as observed in all auspicious functions in Odisha.

As regards the procedure being followed in Durgamadhab worship, it is said that Maa Bimala, the presiding goddess of Sri Mandir, Puri, is adored as the Adishakti of the universe. The consecration of Bimala Thakurani as the principal goddess of the Grand Temple has a "*puranic*" story.

Once Daksha Prajapati was holding a Mahayajna in his kingdom. He was terribly averse to Sankar Mahadev. In relationship, Sankar Mahadev had married Sati and that way, he was the son-in-law of Daksha Prajapati. On the occasion of the celebration of the Mahayajna, Daksha Prajapati had invited all gods to his palace but not Sankara Mahadev out of avowed derision. Even, Sati, his daughter, had not been invited to the function. After all Sati was the most lovable daughter of Daksha Prajapati. Sati in her mind had wished to attend her father's function.



And, she attended the Yajna of her father despite Mahadeb's reluctance. She had been to her father's palace on her own but being intolerant owing to her father's disrespectful behavior, she jumped into the fire of the Yajna-Kund and lost her life. All present at Daksha's palace were greatly shocked and surprised. Many among them counted danger. After all Sati was the consort of Sri Mahadev. There was going to be a big catastrophe in the religious celebration for that purpose. Although Sati lost her life, she was half-burnt in the fire. Sankar Mahadev was in meditation at that time. He got the information of the appalling occurrence through his divine perception. Restless and fidgety in his behavior, he hurried to the spot where Sati had jumped into fire. Sankar Mahadev took out her half-burnt body from the Yajna-fire and raising it on his hands, resorted to cosmic Tandab. Seeing the unusual continuity of the dance which would have caused a dreadful havoc on the creation, Sri Narayan with the help of His divine disk, blew out Sati's half-burnt body from Mahadev's hands. The body was divinely lacerated into pieces. After the above divine sport of Sri Narayan, Sri Mahadev was brought back to his normal form and finally he was calmed down by Sri Narayan. In the process of the divine laceration, one piece of Sati's body had fallen at Srikshetra Puri in Utkal Pradesh and Maa Bimala was the resultant-effect of the aforesaid divine sport. Maa Bimala has therefore a special place in the Grand Temple. Her mode of worship is entirely different from that of the other goddesses of the Temple. The Bhog of the Lord becomes Mahaprasad when it is offered to Goddess Bimala. This way, Durgamadhab worship as celebrated in the Temple is linked to the shrine of Maa Bimala and this is the divine sanctity of Durgamadhab worship.

Durgamadhab worship is observed in the Grand Temple for a period of Sixteen days i.e from Krishna Astami to Sukla Nabani in the month

of Ashwin. This celebration is known as Sola Puja. This is also known as 'Sakta Gundicha' or 'Saradiya Ratha Yatra' in the Grand Temple. This has its significance marked with the ritual of Durgamadhab worship that is religiously connected to a definite procedure.

As per the ritualistic practice of the worship as observed in the Grand Temple, Maa Bimala is adulated with reverence during the Durgapuja function which is observed in pomp and ceremony in the month of Ashwin. On the Ashwin Sukla Astami day, the moving idol of Maa Durga, after the morning oblation of the Lord, is placed on the divine altar of Majana Mandap. After the 'Ajna mala' of Lord Jagannath is bestowed on the idol of Maa Durga, the goddess takes the divine ablution with 108 brass pots of water in Bana Durga *mantra*. This is known as "Sahasra Kumbhaviseka". The servitors then conduct the Puja ritual in the usual way and after the divine oblation which next follows, the idol of Maa Durga is taken to the door-step of Bhandara Ghar. Next, the Daru Bigraha of Sri Madhab is brought from the Ratnasinghasan and He is placed by the side of Maa Durga on a divine pedestal and after that, the two deities known as Durgamadhab are taken to the divine altar of the sanctum sanctorum. Next Maa Durga receives the Ajna Mala of Maa Subhadra and Sri Madhaba receives the Ajana Mala of Lord Jagannath. And thereafter, the deities are taken to Jhulana Mandap in a special palanquin and there, they are placed at one place for the 'Darshan' of the devotees.

After sometime, the deities, Durga and Madhab are taken to the 'Jagamohan' of Maa Bimala's temple. All these rituals are observed in consonance with the prevailing religious procedure. Here, 'Bhog' is offered to the two deities and the deities are also worshipped here on a specially arranged platform in the 'Jagamohan' of Maa Bimala's temple. And after completion of the oblation as required at this



moment, the deities are taken to a place in the Grand Temple, known as Mahajana Bhandara. This way the ritual is daily observed for a period of eight days in the first phase of the ritualistic operation beginning from Kruśnastami in the month of Ashwin.

In the second phase of the next eight days i.e from Sukla Pratipada to Astami, the idols of Durga and Madhab are taken together in a chariot to the Narayan Temple in Dolamandapa Street and all the Nities, as observed in Bimala Temple, are observed here in a ceremonious way. This ritual is observed everyday for a period of all the eight days in the second phase of the Sola-Puja ritual. After completion of the Sola Puja ritual, the Idols are finally taken to the Temple. And Maa Durga finds Her presence in Bhandar Ghar and Sri Madhab finds His presence on the left side of Sri Jagannath on the Ratnasimhasan.

In a nutshell, this is the mode of Durgamadhab worship as observed in the Grand Temple. According to the religious customs of the Temple, this is known as 'Sakta Gundicha'.

On the days of Saptami, Astami and Nabami in the month of Ashwin, animal sacrifice is offered to Maa Bimala at the rate of two animals everyday on the Bakula Pindi near Her temple. A temporary Kitchen is also constructed on the southern side of the wall situated near Bimala Temple. On these three days, a special Bhog is offered to Bimala Thakurani in response to the customary religious requirements. On the nights of these three days, non-vegetarian Prasad along with fish curry is cooked in the temporary kitchen and taken to the temple of Maa Bimala and offered to the goddess. This practice is performed after the divine slumber of Lord Jagannath and in the absence of the idols of Durgamadhab. The passage leading to Bimala Temple is next washed and sanctified with water. During the celebration of Sola Puja in the temple of the goddess, no

woman-devotee is allowed to have the 'Darshan' of Maa Bimala.

It is said in this connection that if any devotee has a vow in mind to offer animals in sacrifice in the Grand Temple on the aforesaid days, he or she can have it in a ritualistic way in front of the divine platform of goddess Kakudikhai outside the Grand Temple. The premises of the Grand Temple are finally cleaned and sanctified after the ritual of 'Chandanlagi' of Lord Jagannath is completed on the Mahanabami day.

Maa Bimala is a 'Parambaishnabi Thakurani'. In the normal course of worship, She is not to be offered 'Bhog' with non-vegetarian recipes. Yet on the days of Saptami, Astami and Nabami, there is a deviation in the normal practice. There is animal sacrifice in the Grand Temple and Maa Bimala is offered non vegetarian Prasad. As the Pundits say, this deviation is done following the religious amalgam of the Vaishnavite and the Shakti cults in the matter of worship as observed in the month of Ashwin.

During the period of the Sixteen days as aforesaid, goddess Bimala is attired in the robes of different goddesses like Bhubaneswari, Banadurga, Rajarajeswari, Ugratara, Matangini, Bagala, Narayani, Singhabahini, Jayadurga, Suladurga and Harachandi.

It is said in the scriptures that he who worships Durga Madhab is sure to gain happiness, peace and prosperity in life. Thus the worship of Durgamadhaba has a unique place in the cult of Lord Jagannath. This is the amalgam of Sakta and Vaishnav modes of worship. This practice is followed in every Hindu household in Utkal Pradesh. Moreso, this mode of worship is observed in all auspicious functions in the Hindu family.

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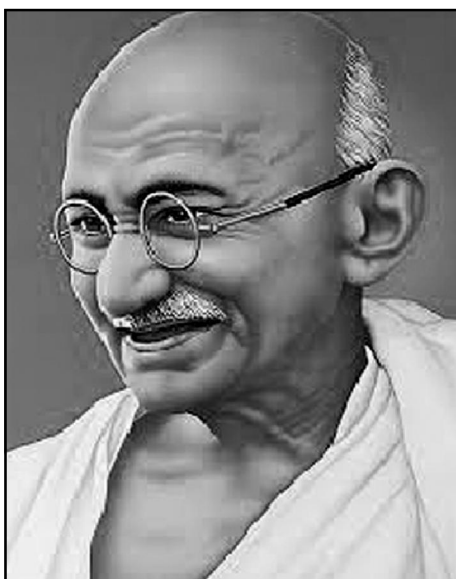


Concept of Swaraj and Mahatma Gandhi : A Critical Analysis

Dhananjaya Kumar Rout

INTRODUCTION:

Mohandas Karamchand Gandhi was the greatest leader of the **Indian independence movement** in **British-ruled India**. Employing **non-violent civil disobedience**, Gandhi led India to independence and inspired movements for civil rights and freedom across the world.¹ He is popularly known as *Bapu* (father of nation) who dominated the national movement of India from 1919 to 1947. He was an apostle of peace, non-violence and was ardent follower of *Purna Swaraj* or complete independence.² His message has a universal appeal which has profound influence on humanity till now. On Gandhi's influence in Indian politics Pandit Jawaharlal Nehru wrote "Gandhi's influence is not limited to those who agree with him or accept him as national leader, it extends to those who disagree with him and criticise him, at a time of action and struggle when India's freedom is at stake they flock to him and look up to him as their inevitable leader". *Gandhian* ideology was an outcome of the synthesis of both moderate and extremist thoughts. The different social and political works of the moderates and extremists did not worry Mahatma Gandhi as he considered politics



as a method for social change. He had a vision of *Swaraj* and his concept of *Swaraj* was just like *Rama Rajya* or kingdom of God on the earth.³

During the period when Gandhi's freedom movement acquired its mass base, he again and again defined and explained the concept of *Swaraj* as the goal of freedom struggle, in terms of political, economic, social and moral rights of the downtrodden and exploited Indian masses. By *Swaraj*, he meant freedom and self-rule which should be practiced at three levels,

- In case of individual *Swaraj*, it is self-control or *Swaraj* of the self.
- In case of the country, it is the freedom of India from the British clutch, and
- In case of community level, it is *Gram Swaraj* or freedom of village.

The twentieth century marked with widespread national movement. It has been featured as a century of widespread democratic upsurge. The first half of the century started movement to overthrow the colonialism in Afro-Asian countries due to liberation struggles. By that time, India witnessed a freedom movement. In that Mahatma Gandhi



had a pivotal role. He used non-violent direct action *Satyagraha* as a technique of protest. The Indian freedom movement led by Mahatma Gandhi which used non-violent direct action *Satyagraha* as a technique of struggle, won general acclaim for the pioneering role it played in sharpening and hastening the process of dismantling the classical forms of colonialism and imperialism.⁴ The middle part of the century witnessed post-colonial transformation in the newly independent Afro-Asian states. There was a massive attempt for presumption of the states as an effective mediator in improving the conditions of the weaker and poorer sections of people. For the purpose of ensuring social justice and equality, the liberator of the oppressed wanted to work “an engine of growth and development that would usher in a new civil order based on progress and prosperity and confer rights to life and liberty, equality and dignity, on the people at large”.⁵ However the independent states faced some disillusionment and demystification. The state initiated her expectations of the positive and interventionist role. And the people presumed alliance between the state and the masses have been completely belied.

CONCEPT OF SWARAJ:

Mahatma Gandhi was a unique freedom fighter. The anti-colonial freedom struggle launched by Gandhi for the liberation of India was unique from many points of views. That it was predominantly a non-violent and his struggle for the liberation of India was based on non-violence. *Gandhiji's* role in freedom movement was multidimensional. He was not limited with one aim only to end the British rule in India. Of course, ending of British domination was his important agenda. His goals were greater and more ambitious. One of his important goals was to achieve *Swaraj*, *Purna Swaraj* or complete independence. The word *Swaraj* means self-rule. However, for Gandhi, *Swaraj* is the content of

an integral revolution that encompasses all spheres of life. “At the individual level *Swaraj* is vitally connected with the capacity for dispassionate self-assessment, ceaseless self-purification and growing *swadeshi* or self-reliance”.⁽⁵⁾ From political point of view *Swaraj* is self-government and not good government. For Gandhi, good government is no substitute for self-government. *Swaraj* means continuous effort to be independent of government control, whether it is foreign government or whether it is national. Furthermore, it is sovereignty of the people based on pure moral authority. From economic point of view *Purna Swaraj* is full economic freedom for the toiling millions. According to Gandhi, “*Swaraj* of the people meant the sum total of the *Swaraj* (self-rule) of individuals and so he clarified that for him *Swaraj* meant freedom for the meanest of his countrymen. And in its fullest sense, *Swaraj* is much more than freedom from all restraints, it is self-rule, self-restraint and could be equated with *moksha* or salvation.”⁶

Gandhiji had serious attention on how to realise *Swaraj*. He has pointed out that “*Swaraj* will not drop from the cloud and it would be the fruit of patience, perseverance, ceaseless toil, courage and intelligent appreciation of the environment”. He also observed that “*Swaraj* means vast organising ability, penetration into the villages solely for the services of the villagers, in other words, it means national education i.e., education of the masses”.⁷ In the *Gandhian* discourse, mass education is conscientisation, mobilisation and empowerment, which makes people capable and determines their power to stand up. He pointed out that, “Real *Swaraj* will come, not by the acquisition of authority but by the acquisition of the capacity by all to resist authority when it is abused. In other words, *Swaraj* is to be attained by educating the masses to a sense of their capacity to regulate and control authority”.⁸



Political liberty was an essential precondition of the *Swaraj*. It is the first step to realise the goal of *Swaraj*. For political independence of the people Gandhi had valuable contributions and for that he worked with and through the Indian National Congress. Of course, there were serious philosophical and ideological differences between Gandhi and other prominent leaders of the Congress, particularly Jawaharlal Nehru. *Gandhiji* visualised a model of *Swaraj* and that model was developed and enunciated in his *Hind Swaraj*. It was his manifesto. But his strategy of *Swaraj* was unacceptable to Nehru and other Congress leaders. They dismissed it as completely unreal. But his vision presented in *Hind Swaraj* was ideal for the realisation of self-rule and political independence. Even he had devoted his life for that. He wanted to reconstruct India which was more essential to end the British Colonial Rule in India.⁹

India was a colonial nation. But British domination was not the only form of subjugation suffered by her. India was the victim of many drawbacks which were her own making. For that foreign colonialism may not be blamed. Hence Gandhi wanted an internal reform mainly through self-motivated voluntary action in the form of constructive work. He dovetailed them into his freedom movement. *Swaraj* of his dream was to be built from grassroots level. For Gandhi it meant the elimination of all forms of domination, oppression, segregation and discrimination. The *Swaraj* could eliminate the active use of non-violence. It could be achieved through the economic regeneration of rural India through programmers like the revival and propagation of *khadi* and other related villages industries. For translating these constructive programmers into reality, organisations were necessary. In this regard the Indian National Congress had vital role. The Congress was chiefly concerned with the question of political independence. It believed in mobilising

the people politically for it. But it was not prepared to take up constructive work. So, *Gandhiji* founded voluntary organisations to carry out his constructive program. The All India Spinners Association (AISA) and All India Village Industries Association (AIVIA), the *Harijan Sewak Sangh*, the Leprosy Foundation etc., are the best voluntary organisations. Through these organisations, Gandhi launched a massive programme of rural reconstruction to empower the downtrodden people. These organisations were primarily stressed on social transformation through their voluntary actions at the grassroots level. Their thrust was mainly social. However it does not mean that they were against political development. On the other hand, they developed what later came to be known as people's politics and basic politics, which in turn helped in the stabilization of *lokshakti* or peoples' power. Of course, constructive workers were abstaining from direct political struggles. But on crucial occasions Gandhi enlisted their services for political mobilization. For instance, the seventy nine volunteers of Gandhi in the *Dandi* salt march team were all constructive workers. When *Gandhiji* launched the Individual Satyagraha there was the most prominent constructive worker *Vinoba*, whom he selected as the first *Satyagrahi*. Gandhi had vision of constructive work as a training programmer for non-violent resisters or *satyagrahies*. He advocated the extensive use of constructive programme for preparing a favorable environment for launching *Satyagraha*.¹⁰

Gandhiji wanted to transfer the Congress from political organisation to a constructive work organisation. He proposed to rename the Congress as *Lok Sewak Sangh* to mobilise the people to work and struggle for *Swaraj*. However Congressmen of the party-political disposition had no heed to the advice of the Mahatma. After Gandhi's assassination the



constructive workers, under the leadership of *Vinoba Bhave*, set up the *Sarva Seva Sangh* at the national level and *Sarvodaya Mandals* at the regional state levels to carry on *Samagra Grama Seva* (integrated village service) to fulfill the goal of *Swaraj*. Subsequently two major non-violent movements for socio-economic and political revolution in India namely the *Bhoodan-Gramdan* Movement under *Vinoba* and the Total Revolution movement under *Jayprakash Narayanan* were established under the aegis of the *Sarvodaya* Movement. However it could be observed that the constructive work organisations founded by Gandhi and the *Sarvodaya Mandals* and *Sarva Seva Sangh* are precursors and role models of people's movement, Voluntary organisations and some of the Non-Government Organisations which are launched in various parts of India at present.¹¹

Gandhi had very clear ideas about the role to be played by the constructive work organisations. He had importance on the *Lok Sevak Sangh* in the reconstruction of India. He did not hesitate to use non-violent direct action against the new government headed by Nehru. Gandhi made it unequivocally clear that mass *Satyagraha* was required to launch against the landlords for persuading them to end their oppression and exploitation for the historic struggle for justice. He criticised the state as the most organised and concentrated form of violence. He called it an impersonal entity, a soulless machine that satisfied individuality, which lay at the root of all progress. The state is that it is an instrument of serving the people. But Gandhi had feared that in the name of molding the state into a suitable instrument of serving people, the state would abrogate the rights of the citizens and arrogate to itself the role of grand protector and demand abject acquiescence from them. This would create a paradoxical situation where the citizens would be alienated from the state and at

the same time enslaved to it. Hence he thought it necessary to evolve a mechanism to achieve the twin objectives of empowering the people and empowering the state. It was for this that he developed the two pronged strategy of resistance to the state and reconstruction of the state through voluntary and participatory social action.

Socio-political growths in the post-colonial world paralleled with the *Gandhian* forecast. The post-colonial Indian state started showing signs of becoming authoritarian under the pretext of becoming an adequate instrument of serving the people. Since erstwhile colonies had to overcome their under-development due to colonial exploitation and develop in order to catch up with the west. Post-colonial societies were urged to give their states enormous power in every domain. There are struggles which held around a variety of issues that are different but inter connected. The theatres of struggles are also equally varied. The actors are disparate and sometimes even conflicting. At a glance, they appear almost kaleidoscopic. But there are certain characteristics that stand out. The most predominant, he supposes is the convergence and alliance of actors in each struggle. Most of these struggles are localised and single-issue based and take place in remote and inaccessible places. Therefore during the early years of these struggles, as the issues were not properly reported in the media, the action groups found it difficult to hold on against their adversaries who were formidable. But as a result of organised and concerted effort the situation changed gradually. As the action groups could succeed in publicising the seriousness of the problem and the consequences thereof, most of the theatres of struggle now attract a chain of actors. At the base are, of course, the direct and immediate victims, but on these converge people from media, professionals like researchers, technologists, doctors, professors, and human rights activists including lawyers and



also writers and theatre artistes, and students from different levels.¹² Some of the fights have attracted support even from foreign.

This kind of meeting of worried and alerted people strained from dissimilar gaits of life and numerous areas of concentration has assisted those at the base line of the deed to obtain truthfully correct data and claim their case additionally methodically and persuasively. It has also shaped a new sense of cohesion and group evocative of the days of the historic anti-colonial fight. Freshly when a designated team of *Satyagrahis* of the N.B.A. obvious to do jail *Samarpan*, i.e. offering themselves as detriment in the rising waters of the river Narmada and declined to leave their post,, many sympathizers, strained from several parts of the country, obtainable to drown with the *Satyagrahis*. And they continued with them in neck deep waters defying the risk of being washed away by the state-created flood. This is one of the oddest protests of harmony that can be read as a very comforting sign of hope by all those who stand and scrap for the superior common good.

One of the significant consequences attained by the fights is that they prospered in starting a thoughtful dissertation and chat within and among the Action Groups and People's Actions on another growth example. This has helped the Action Groups in insertion the whole range of fights in viewpoint and in developing an agreement on what is destined by maintainable development, the standards that motivate it, the mechanisms that establish it and the practice that would interpret it into repetition. The discourse on other development model has thus tapering depressed the philosophical coldness between actions. It has also highlighted the need to change other politics. Deliberations on various aspects of the developing people's politics which remains distinguished from party politics, are galore in

People's Movements, though nothing concrete, capable of making a dent countrywide, has arisen yet. But an important and crucial political question hitherto ignored or marginalized by mainstream political parties and political critics have been pushed into the vortex of modern political discourse by the Actions.

An important trend that has started developing with the fights that effort to resist and opposite globalisation is the rank given to positive activities, Act Groups that were concerned with chiefly to anxiety and were betrothed in mobilising people only for fight, have achieved an alteration in their location by joining positive work also into their praxis. There was a time when attention in and persistence on positive work was fleecy aside as a *Gandhian* fad, but now, the number of Actions and Groups that allocate a key role to the building up of models of other initiatives and structures, are on the increase as they have understood the substantive and planned meaning of these programmers. The role of pacifism in these fights is of course a moot question. As previously stated, while some actions and groups have openly spoken their condemnation of pacifism as a technique of fight, others have emphasised the need to give up ferocity and option to non-violent means. Though these groups do not follow to Gandhi's location on pacifism, i.e., accepting pacifism as an article of faith and creation in the central organizing code of life, they are persuaded more than ever before that pacifism has to be putative as perfect if a just social order is to be translated into reality. For them, fairness is vital worth and they know that ferocity in any form and in any grade quantities to a rejection of fairness. So, they emphasise peace, taking concord as one form and appearance of pacifism. It is really revealing of developing tendency among Act Groups of giving up fierce approaches and slowly moving towards pacifism. Certain organisations claim to be peaceful. However, a



dangerous spectator is forced to point out that theirs is not the pacifism of the courageous visualised and established by Gandhi, but pacifism of the feeble.¹³

People's movements and their fights have been mostly situated in civil civilisation by social experts.¹⁴ Civil civilisation has been progressive to deliver the theoretical framework to understand and assess people fights. It has been pointed out that these fights are to be seen as part of an attempt to make true civil society in which the values of freedom and parity can be knowledgeable by all its memberships. An earlier and dangerous look at Gandhi's idea of *Swaraj* will show that it can provide a more passable theoretical device to find and assess the fights of the burdened populates. As pointed out previous Gandhi's idea of *Swaraj* is a complete one and summarises the separate human person and life in an all-inclusive outline. It visualises the liberal deliverance of all from all cruel structures and so can be equated with redemption.

Conclusion:

Thus, Gandhi's aim of totally implementing the concepts of *Swaraj* in India was not achieved. The voluntary work organisations which he founded for this purpose did serve as precursors and role models for people's movements, voluntary organisations, and some of the non-governmental organisations that were subsequently launched in various parts of India. Although the word *Swaraj* means self-rule, Gandhi gave it the content of an integral revolution that encompasses all spheres of life, at the individual level *Swaraj* is vitally connected with the capacity for dispassionate self-assessment, ceaseless self-purification and growing self-reliance. Gandhi was undaunted by the task of implementing such a *utopian* vision in India. He believed that by transforming enough individuals and communities, society at large would change.

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Relevance of Gandhian Economy in Twenty First Century

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“According to me, the economic Constitution of India and for the matter of the World should be such that no one under it should suffer from want of food and clothing.”

-Mahatma Gandhi.

After becoming the President of United States of America for the first time, Mr. Barak Obama was once asked by a journalist whom will you invite to accompany dinner with you? He immediately retorted one is Mohan Das Karamchand Gandhi from India and other one is Martin Luther King of USA. Verily both are incredible and their achievement was staggering. Such was the infectious as well as ubiquitous charm of Bapu which completely mesmerised posterity. Showering encomium on Bapu, the most venerated as well as greatest scientist of the world Albert Einstein remarked “scarcely will future generations believe that such a man in flesh and blood walked upon this earth”. While Gandhiji's philosophy had wide acceptance to deal with political and social issues, it had not many followers in the arena of economics. For instance the concept of trusteeship as inundated by Gandhi demands non-possession. It is a utopia because individuals are immensely attached to their wealth in the ordinary cause of life. It should be remembered that the synthesis of the ideas of



Gandhi with the ideas of modern world will create a more holistic and integrated society. It will deliver more happiness, generate more altruistic economic surplus and being about a more egalitarian society than what is now available to us. Gandhi never created a body of literature known by the name of Gandhian economics. He neither claimed to be an economist nor was trained in economics. He was not a voracious reader of economic literature. Nevertheless he expressed his views on economics at various points of time in his life. Students of Gandhian thought and writings collated his reflections on economics and created a body of literature known as “Gandhian Economics”. Gandhian economics is a school of economic thought based on the spiritual and socio-economic principles expounded by Mohandas Gandhi.



Gandhian Economic Philosophy:

It should be remembered that Gandhiji propounded a total philosophy of life from which economics cannot be divorced. His philosophy was based on *truth, ahimsa and service to society*, particularly the poor and downtrodden. The basis of his economic philosophy was individual dignity and welfare of the poorest of the poor. He felt that a man earns his dignity by working and earning his bread and livelihood. Therefore the economic system should be organised to provide employment for everyone. He was against mass production and industrialisation which destroyed local industry, impoverished villages and reduced man to a cog in the machine. His opposition to machine was particularly in the context of India as it has a huge population and unemployment.

He was against India copying the west and carbon-centric civilisation and pleaded for *Gram-Swarajya*, as he said “I have believed and repeated times without number that India is to be found not in its cities but in its 700000 villages. But we town-dwellers have believed that India is to be found in its town and villagers were created to minister our needs. The cities with their insolent tort are constant menaces to the life and liberty of the villages”. Gandhi rejected a pure economic man. The modern economic theory is based on wants and not on need and this is the source of rat race that debases the human beings by keeping them subject to their animal spirit. Want oriented economics create a psychology of scarcity and poverty, as all wants can never be satisfied.

Gandhiji criticised the capitalist system because it is based on ownership of the means of production and other property. Gandhi advanced a theory of trusteeship as an organizational structure under which production could be organised instead of large industrial houses where

economic power was concentrated in the hands of a few and inherently exploitative. Gandhiji declared himself to be a socialist and repudiated the concept of private ownership of property. But he was opposed to the use of violence or hatred to bring about social change. He wanted to do it by moral force and persuasion. The objective is to create a non-violent, non-exploitative property relationship. Gandhiji proclaimed his profound belief in the rightness of economic equality. He did not visualise a world where there will be no property but he would restrict the right of private property to what was necessary to yield an honorable livelihood.

Gandhian economics direct draw a distinction between economics and ethics, economics that hurts moral wellbeing of an individual or a nation is immoral and therefore sinful. In essence the supreme consideration is to be given to man rather than to money. The first basic principle of Gandhian economic thought is a special emphasis on “*Plain Living*” which helps in cutting down your wants and being self-reliant. Accordingly increasing consumer appetite is likened to animal appetite which gives the end of earth in search of their satisfaction.

The Gandhian ideology, whose main focus is on welfare and dignity of the individual, provides us a broad framework into the new philosophy of economic development that we need today. We may first summarise the Gandhian principles.

- The economic system should be so organised that every individual has an opportunity of getting gainful employment, so that he can buy his own bread and essential means of living.
- Gandhiji was opposed to mindless industrialisation as it displaces labour and causes unemployment and is the main reason for rural poverty.



- Gandhiji supported rural-centric development with agriculture and small scale industries getting pride of place as this is the only way the unemployment problem can be solved in a labour abundant country like India.
- Gandhiji believed in the decentralised development model as this helps the fruits of development reach everyone and promotes equality and social harmony.
- Gandhiji was opposed to conspicuous consumption and luxurious living. He wanted people to have minimum needs and lead a simple life.
- While Gandhiji was not opposed to private ownership of industries and business, he advocated social control of business so that the profits generated are equitably distributed so as to prevent concentration of wealth in the hands of a few people, which lead to exploitation.

Relevance of Gandhian Economic Thought:

We should not look forward Gandhian economics as a rigid doctrinaire framework and view with skepticism. Gandhiji was pragmatic and expressed views in the context of Indian condition at the time of prevailing during the British Raj. If we properly understand Gandhian philosophy, we will find that it is very much relevant today, when the world is facing severe crisis due to mass poverty and unemployment, side by side with conspicuous consumption and exploitation of natural resources. The economy of India is currently the world's fourth largest in terms of real GDP (Gross Domestic Product) after the USA, China and Japan. It has registered ninth position in terms of GDP (Gross Domestic Product) and fourth position in terms of PPP (Purchasing Power Parity) and recorded highest constant growth rates in the 21st century. It has accounted for a remarkable rate of growth in 2011-12, which is

estimated at 7.1 per cent (Economic Survey 2011-12). Going back, in the Year of 1947, when India achieved independence from British rule, it had faced stagnation in economy and was caught up in a vicious circle of poverty. Then Indian government took a policy of '*laissez fair*', which was articulated by Jawaharlal Nehru. India focused on the import substitution policy. Due to this ongoing process India has given stress on expansion of industrialisation on large scale. As a result new and foreign industries are coming to Indian market which enhances India's growth. But this type of progress is one sided because the profits goes to only entrepreneurs and people who are benefitted from these reforms and globalisation are entrepreneurs and belonging to business class. Therefore the gap between the rich and poor has increased. Most of the private enterprise is established in urban and big cities so that villages are totally ignored by the industrialist who would lead them demoralize. On the other hand, India is a country of villages where most of the people lives. However, the production on large scale would create conflicts between labour and capital. Here capital takes upper hand over labour. Such conflicts may not occur in the case of rural industries. Rural industries are the symbols of unity and equality. In India large-scale industries have been concentrated in a few big cities and in rural areas there is no big industry like *khadi*, *handlooms*, *sericulture* and *handicrafts*. The small-scale and cottage industries would give a deliberate place in our planned economy towards the fulfillment of the socio-economic objectives of Gandhi particularly in achieving equitable and sustainable growth. So there is need to move back to Gandhian economic ideology which was always in favour of *Swadesi* and *self-reliance* of villages. If all the land and resources that is available was fully utilised, it would definitely fulfill the needs of all human beings. We should try to



improve villagers workmanship and buy their products in spite of imported products or even articles produced in big cities, big factories. In other words, we should induce the creative talent of the villager and develop their indigenous market in the present 21st century. Gandhi's term true 'Swadeshi' consists in enhancing and stimulating cottage and small industries. It also provides opportunities to the original talent and imagination of the people. It can generate employment for Indian youth in the country that is in search of job. So India should adopt the economic mode and idea of Gandhiji which is totally favourable in today's Indian economy and India's balance of payment is unfavourable because India export more from other countries rather than produce in our country by using labour intensive technology. The products which are imported by India is of high technology based. On the other hand, if India follow his ideas of self sufficiency and 'Swadesi' India will never face these types of problems. So, India must need to go back Gandhian economic ideology.

Finding the way-out:

What we need today is to devise a new mode of economic development based on Gandhian ideology. This in practice would mean that public policy should give massive support to agriculture on which more than half of the population of the country depends for their livelihood and make it a remunerative occupation par with industry and the service sector. It is highly imperative we badly need a new matrix of economy development, in which progress is measured in terms of development of human capacity, dignified employment for everyone, equitable distribution of income and wealth, ecological sustainability and social wellbeing of the community.

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Goddess Stambhesvari in Odishan Inscription

Bharati Pal

Goddess Stambhesvari or Khambesvari is one of the important ancient female deity worshipped in Odisha. The earliest epigraphic evidence regarding Stambhesvari, is known from the Teresinga copper plate¹ grants of Maharaja Tushtikara. He ruled as an independent king over the Kalahandi region during 5th-6th Century A.D. The character describes that he was a devout worshipper at the feet of Goddess Stambhesvari (Stambhesvari Padabhakta). The goddess Stambhesvari was the Ishtadevi of Tushtikara. The name of that goddess is found in many other copper plate grants of the latter period issued by the Sulkis, Tungas, Bhanjas etc. of Odisha who ruled between 8th to 11th Century A.D. Goddess Stambhesvari was worshipped as a Kuladevi or tutelary deity of the Sulki family. It is written in the grants of Ranastambha “Asyakula Devata Bhagavati Stambhesvari Bhattarika”. The Hindol plate² of Kulastambha also refers the grant having been made the “Kuladevata Stambhesvari Bhattarika”. It is interesting that the grant is said to have been made with the king’s family-deity, the goddess Stambhesvari Bhattarika, as the *pramana*. The word *pramana* is here apparently cased in the sense of Saksini (witness) which actually occurs in the same context in some records of the family, it describes the gift as having been witnessed by the ‘Kuladevata’ Stambhesvari

Who is worshipped by the gods, demons, learned men as ascetics as narrates in the inscription ‘danam = idam - asmad - adi - kula - devatam - bhagavatim - sur - asura - vidvan - muni - manuja - vanditaa - srimat - stambhesvari - bhattarikam - pramani krinitya pratipaditam = as mai

Bhanja rulers of Khinjalimanetala were also worshippers of the goddess. King Ranabhanja of this dynasty in his Orissa Museum plates³ and Sonapur plates declares himself as the recipient of the boon of the goddess Stambhesvari (Stambhesvari-labdha-vara-prensada).

The antiquity of the worship of this deity goes back prior to the region of Tushtikara dynasty and it is still worshipped in the form of pillar. As regards Stambhesvari, the family deity of the Sulkis of Odisha, that the representation of the goddess was probably made out on a stambha indicating a Sivalinga. Such a Linga with the representation of the Sakti is no doubt found among the sculptural remains of Eastern India.⁴ It should, however, be pointed out that, whatever may have been form of the goddess worshipped by the Sulkis, the deity Stambhesvari is still adorned by the people of the different castes of Orissa, in some parts of the country under the Prakritic name Khambesvari and in the shape of



a pillar or post. Now therefore the word Stambhesvari seems to indicate merely “the goddess of the pillar” without any special association with the Sivalinga.

The Dimal people living in Western part of Odisha worship it as tutelary deity and the Kandhas living in the South-eastern border of Sonepur and adjoining area of the former Baud state worship it as tribal deity.⁵ While the Kandhas set-up wooden posts in their village to represent goddess Khambesvari, Dumals put up two posts of black wood as representing the goddess and worship it in the month of Asvin by spreading the branches of Mahua trees. The wooden pillar worshipped as Gramadevata by the villagers is renewed in every ten years and the ceremony of changing it is known as Dasanidhi. The occasion is celebrated by sacrificing animals like goats and pigs.⁶

So the cult of this goddess is an instance of the Hinduization of an autochthonous deity, whose worship is still prevalent in Western Odisha, although She is no longer always represented by a post.

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Religious Faith of Tribals of Malkangiri

Dr. Debashis Patra

From the very day of the beginning of the world, new creations have constantly and continuously evolved. The invincible truth is that God Who is at the root of all creation naturally attracts their unflinching faith and devotion. Their love and loyalty to Him only impels Him to descend down to the earth. Ages go on changing. The total intellect at the centre of human thought also undergoes change. God descends down in different forms, and the background is prepared for that. God certainly likes to descend down on the same soil in all ages where the man of the soil surrenders his pure self-hood by offering his devotion. And if the relationship between God and His devotee comes within the ambit of discussion, India deserves the highest position in the mythical domain of the world.

Whatever the *rishis*, the sages and great men create in this soil centering round God get the recognition of myth even though old. God of that simple and innocent man is as if eager to be born in this land. And that eagerness only acquires different forms at the centre of the inner consciousness and finds self-expression. The Indian myths take various colours; her God is born as the pioneer of an age. In the cyclic order come the Ages of Satya, Tretaya, Dwapar and Kali. Along with the ten incarnations, come also Their companion gods and goddesses. But God

existing in the Indian mind is a lively truth based on an age. This is at the centre of our mindset. Moreover, to the mythical mindset is also attached an altar named Malyabanta where the heroes and heroines of *Puranas* become great. Thus it gives rise to the formation of Devadangar, a meeting place of gods and goddesses. The question naturally arises: how does Malyabanta become a mythical altar? This ground has provided for the growth of the greatness of gods and goddesses of national and international level along with that of a few regional gods and goddesses. Let us come to that platform where stands the vast mountain Malyabanta with its deep dense forests of tall teak and 'sal' trees, like an Amazonian figure whose long hands touch his thighs.

God was there in the past and today also He is there: in the pages of religious scriptures or in the legends, in the anecdotes or in the folktales. As the Malyabanta was once an abode of gods, today also it retains the same mythical significance on the basis of a number of folktales. Let us now bring into our discussion the Malyabanta of those days, along with a number of *puranic* folktales prevailing in the present Malkangiri that will facilitate a clear and comprehensive picture that the Malyabanta was in fact the altar of the *puranic* folktales.



(A) Basis of 'Satya Yuga' in the Malyabanta:

The Malyabanta has carved out a special identity since the 'Satya Yuga'. Once upon a time it was a part of the kingdom of Raja Dandak. Later Rishi Valmiki described the existence of this region in 'Satya Yuga' in the 'Uttarakanda' of the *Ramayana*. A folktale relating to this available in this area can establish the mythical significance of the Malyabanta.

Folktale – (1):

This has been collected from the Koya and Bonda tribes of Malkangiri where it is described that once upon a time a king named Dandaka ruled over Dandakaranya. He abducted the daughter of the demon Guru Sukracharya and forcibly enjoyed her consequent upon which Sukracharya cursed him. As a result he lost his kingdom. The people of the Bonda and Koya tribes have been worshipping that abducted daughter of Sukracharya named Shukuri or Bondeisuni since the time of 'Satya Yuga'.

(B) Malyabanta, the place of pilgrimage of

Tretaya: In the *Ramayana* written by Valmiki it is mentioned that Rama's long fourteen-year exile was in deep dense forests, accompanied by brother Lakshmana and wife Seeta. Ramachandra must have been happy in the midst of beauty and splendour of nature in stead of moving around the people's habitation. So from north India to central India and then straight from there Sreerama had entered the Malyabanta; and hence so many folktales have grown here woven around him. The Odia poet Balaram Das has acknowledged the arrival of Sreerama at the Malyabanta. The primitive tribes of this land strengthen the roots of the folktales in order to glorify their ancient heritage.

Folktale (1) :

As per the stories of the Bonda tribes, after Rama and Seeta arrived in Mudulipada, Seeta took off her only clean cloth and bathed in a nearby stream, naked. When the Bonda women saw it, they made fun of Seeta consequent upon which she cursed them that the Bonda women would also remain naked for all time. On the basis of that the Bondas there do not wear any clothes since time antiquity.

Folktale (2) :

The second folktale about Seeta is born in the background of Amma Kunda of Khairaput. As per the folktale, once Seeta after offering the 'pinda' (usually the ball of rice offered to the ancestors) to the ancestors on the occasion of the 'Mahalaya Amabasya' gave some food to the fishes in a cistern of water. The fishes after taking the food prayed to her, 'They are alive today, but tomorrow someone may eat them. So, how can they bear witness to Sreeram that Seeta had offered the 'pinda'?' Listening to these words, Seeta blessed them with the gift of immortality and said, 'The person who will eat you will certainly die.' As per the warning of this story, no one eats the fishes of that place. And the 'Amma Kunda' has become a tourist place centering round this.

Folktale (3) :

Besides Seeta, many folktales also have grown here centering round Rama. Even though they are short and brief they deserve discussion. One of them is based on the topography of the Malyabanta. Normally there are no 'sal' trees seen beyond the Bhairav temple of the Malyabanta. Even though there is geographical reason for it, a folktale is woven around it. When both Rama and Lakshmana arrived in the Malyabanta in search of Seeta, there the friendship between Rama and



Sugreeva grew. Rama assured Sugreeva that he would certainly save him from Bali's torture and usurpation. But when Sugreeva doubted the heroism of Rama, the latter had to demonstrate it by his heroic action. He shot an arrow from the sacred seat of Bhairava and made all the 'sal' trees ahead of the Malyabanta lie on the ground. In accordance with the legend, from that day 'sal' trees are not seen beyond the Malyabanta.

Folktale (4) :

The mountain Subalaya is in the present Korukonda. The folktale reveals that the fight between Bali and Sugreeva had taken place here and hence the mountain here is named after that incident.

Folktale (5) :

There is a place called 'Kurti' in the Padia region of Malkangiri and there is a belief among the people that Sreeram ate the berries there offered by the 'Sabari' (a woman of a 'Sabara' tribe). And the place bearing this fame and glory is called 'Kurti' – a derivative word of 'Kirti' (fame) and the river that flows nearby is named as 'Saabari'.

Folktale (6) :

There has been a folktale centering round the reservoir of water named 'Tadakareu' on the boundary line of Malkangiri and Andhra. The god of Bada Yatra is bathed here. As the folktale goes, Rama and Lakshmana after killing the Tadakasura (a demon called Tadaka) had bathed in it and hence its name after the demon Tadaka.

Folktale (7) :

This folktale is based on Bali. As the 'Balisagar' in Malkangiri is believed to have been established by Bali, it has been named after him.

Moreover, it is a part of the folktale that the place where Bali was killed is now named as Balimela. Even though there are a lot of doubts regarding the authenticity of the folktale, it is very popular.

Folktale (8) :

Many folktales are heard about Valmiki nearby the river Tamasa. Valmiki had built his hermitage on the bank of the river Tamasa and wrote the *Ramayana* there. On the basis of his memory some tribes bear the clan/ 'gotra' name as Valmiki and this fact corroborates the folk legend.

Besides this, there are a lot of folktales in the Malyabanta region centering round the incidents both great and small and this naturally develops in us a great fascination towards myths.

(C). The Malyabanta of 'Dwapar' Yuga : The myths of 'Dwapar Yuga' have been enlivened in the *Mahabharat* of Vyasa. The hero of the *Mahabharat* Lord Krishna Himself is deeply rooted in the minds of all as God. Along with him the five Pandavas and Draupadi are also revered. It is clearly evident in the legends and folktales that Lord Krishna and His Pandava friends really existed in the background of the Malyabanta.

The Pandavas had been really curious to know more about the Malyabanta from their study of the *Ramayana* in the hermitage of their Guru. So after they were defeated in the game of dice, as per the condition of the game they had to go on an exile into the forest. And their memory of the Malyabanta led them towards the mountain. Many *Puranic* folktales have been preserved in the daily life of these primitive tribes based on the activities of the Pandava brothers here. They are given below in the order of their acceptance or recognition.



Folktale (1) :

As per the Bonda folktales the second Pandava Bhima is the hero. The cultivation of paddy was first done by him in the Bonda mountains. A few years ago some researchers of Asiatic Research Society have collected and studied samples of more than three hundred varieties of paddy from Koraput and its nearby areas.

The folktale goes like this: Bhima was a hard-working farmer and a devoted disciple of Lord Shiva. Once while he was working he felt very hungry and wanted to eat something. As he looked up at the sky, he noticed that the rice grains were soaring high in the sky. He stopped them and expressed his desire to eat them. They asked Bhima his name and Bhima also asked them their names. They told their 300 different names at which Bhima frowned at them: 'I have only one name, how is it that you have a number names?' After this Bhima clipped their wings and began to eat them. From that day onwards the practice of paddy cultivation in Bonda region started. Hence in due reverence to this folktale the Bondas worship the land and perform *puja* in the honour of Lord Bhima before they begin their cultivation every year.

Folktale (2) : This folktale is based on the Patakhanda festival of the Bondas. The story narrates that when the Pandavas after completing their exile in the forest of Malyabanta had gone on an exile incognito, they had all their arrows and ammunitions in the hollow of a banyan tree here. After the expiry of the term of exile-incognito, they took away all their weapons from the hollow of the tree but inadvertently left behind one sword in the tree which is now worshipped as Patakhanda by the Bondas.

Folktale (3) : This folktale connected with the 'Bada Yatra' centers round Krishna, Arjuna and Bhima. As per the myth, when Emperor Yudhistir arranged for the 'Rajasuya Yajna' he came to know that the Emperor Jarasandha of Magadha had imprisoned one lakh kings and kept them in a certain fort in an inaccessible dense forest. So the Yajna was impossible without their liberation. Therefore, for the sake of releasing one lakh kings, Krishna, Bhima and Arjuna arrived at Manyamkonda of Malyabanta to kill Jarasandha. After Jarasandha was killed, one lakh kings were set free. The goddess Katyayani was angry with out any offer of sacrifices. So Krishna, Bhima and Arjuna set out on a journey with her and sacrifices were made till Devadangara to welcome them. The 'Bada Yatra' has been celebrated since that day. Kanamraju, Balaraju, Poturaju and Mutyatamma have become the heroes and heroine of the legend.

Folktale (4) : The lac(wax) hill of Yadugada in Malkangiri has become significant in view of its mythical connection with 'Dwapara Yuga'. According to the folktale, the Kaurava brothers had built the house here and conspired to burn the Pandavas alive there. When the Pandavas were resting in that house, it was set ablaze at the direction of the Kauravas. But the Pandavas were saved by Lord Krishna's grace. That razed lac house was metamorphosed into a lac hill.

Folktale (5) : This folktale is based on the Tulasi hill near Mathili. In the Age of Dwapara, Krishna thought of saving the world from the torture and havoc caused by demon Kandarasura. The demon was aware that nobody could kill him unless and until the chastity of his wife Tulasi is defiled. So Krishna craftily and cunningly defiled the chastity of Tulasi and killed Kandarasura. Stung and tortured at the defame and defilement, Tulasi committed suicide, and at the place of her



cremation grew a lot of Tulasi plants on the hill and accordingly the hill was named Tulasi hill.

(D) The Malyabanta of Kali Yuga: According to the Hindu scriptures, in the Kaliyuga, God has descended down to the earth in the incarnation of Buddha and Jagannath. Even though they had never come to the Malyabanta, their devoted disciples have accepted many a time the boundaries of the Malyabanta as their sacred seat of meditation (Sadhana). A lot of Tantric Buddhist places have also developed here, keeping in view the ancient history and tradition. From among them, the sacred seats of Mauli Maa and Bhairava have come up on the basis of certain regional grounds. The prevailing practice of Tantra is followed here. There is an anecdote behind the availability of a number of statues of Lord Buddha at this place. The anecdote is given below.

Folktale (1) : As the Malyabanta region is ancient 'Oddiyan' (ancient name of Odisha) and there are the suitable deltas for Tantra practice (Sadhana), it is heard among the people that Sabari Pa, Bhusukupa, Luipa etc. of the Tantrik Buddhism had come here. They had gone to Danteswari of Chhatisgarh via Malyabanta where the tooth of Lord Buddha was installed; for this the sacred seat was the place of attraction for Buddhists. And profoundly been influenced by it many places of Tantra 'Sadhana' were established in the Malyabanta region.

Folktale (2) : This folktale of Chitrakonda area is prior to the composition of the *Ramcharita Manas*. Believing Chitrakonda as Chitrakut, Tulasi Das had come here. Being immensely satisfied with his devotion Lord Ramchandra appeared before Tulasi Das in the form of child Ram.

It's not the end of the story. Shri Chaitanya, the devoted disciple of Lord Krishna, during his visit to Nandapur, had a 'darshan' of the ancient temple of Lord Neelakantheswar in Chitrakonda.

The caves and mountains, and the greenwoods of the Malyabanta have been constantly echoing since time immemorial a number of folktales, legends, people's sayings and myths. It goes beyond the human comprehension from when and where started the resonating rhythm of 'Omkar' and the primitivity of creation. The Malyabanta has turned a mute witness to everything. Its primordial importance has become an integral part of modern psyche because he is the fountain of myths, sprinkling its water on the entire world. And he has established that land, adjoining that has become the 'Yajna-bedi' (altar) of myths, named Malyabanta. The folktales of the 'Dangara' still reinforce and reaffirm the dynamic Omnipotent, the Lord Supreme even today.

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Centre of Excellence in Fiscal Policy and Taxation

Dr. Asit Mohanty

The State Fiscal Policy Analysis Unit (FPU) provides analyses of the State government's budget, revenues, expenditures, and intergovernmental finances and evaluations of proposed legislative changes in these areas. Fiscal Policy Analysis Unit (FPU) contributes to the policymaking process, improving the quality of government planning and policy formulation through the evaluation of the impact of proposed fiscal changes in the State economy. FPU helps in expanding the coverage, accuracy and timeliness of monitoring and forecasting on a variety of fiscal variables while helping State Governments in managing and aligning their expenditure and revenue flows.

In order to achieve fiscal consolidation and sustainability, the FPU will play a proactive role through contextual empirical research for formulation of informed and efficient decision-making in fiscal management and taxation, promoting macro-prudential fiscal and taxation norms, providing policy inputs for public expenditure management.

Considering the need for research support and academic input for mobilization of resources through tax and non tax revenues, inter-governmental transfers, rationalization of public expenditure, and for formulation of fiscal policy,

the Government of Odisha has decided to establish "Centre of Excellence in Fiscal Policy and Taxation (CEFT)" in collaboration with Xavier University at Bhubaneswar.

The establishment of the Centre of Excellence in Fiscal Policy and Taxation (CEFT) will signify the commitment of the State to institutionalize the process of implementing the Fiscal Responsibility and Budget Management Act, 2005 and successive recommendations of Finance Commissions in letter and spirit.

The "Centre of Excellence in Fiscal Policy and Taxation" has envisaged serving the larger purpose of making research on the overall fiscal policies of the State, providing assistance to the Finance Department of the Government of Odisha for budgetary activities, providing analysis on fiscal and taxation issues.

CEFT will be engaged in research and provide inputs with a strong academic base and core competence in federal finance and taxation to the Government. CEFT will contribute in creating State-of-the-art fiscal governance system that optimizes mobilization as well as use of resources for rational, equitable and sustainable use. CEFT will be positioning itself as the first point of reference for policy research in tune with



the Sound Principles of Taxation and matching principles of Fiscal responsibility and Budget Management Act.

The objective of the CEFT is to provide evidence-based and empirically sound policy inputs to the Government on State finance, taxation, fiscal federalism, financial devolution, inter-governmental issues and fiscal governance. The CEFT would provide quantitative and qualitative fiscal reports and suggestions to decision-makers, prepare policy inputs for the formulation of the Annual Budget of the State indicating the policy intervention required in the areas of tax and non tax revenue and allocative efficiency in the public expenditure, prepare the research papers and newsletters and provide forum for interaction between the department officials and the academicians. The CEFT will function as a resource Centre on State finance and taxation by networking and collaborating with outstanding academic and policy-oriented institutions in India and abroad. It will also provide

support to State governments and various committees at the central and State levels in the context of State taxes and the introduction of the Goods and Services Tax (GST).

Besides, it will guide and promote doctoral students sponsored by the Government of Odisha. The CEFT will conduct seminars and discussions at regular intervals on various aspects of State finance as well as contemporary issues pertaining to inter-governmental fiscal relations in the era of NITI Aayog and Goods and Services Tax (GST). The Centre of Excellence in Fiscal Policy and Taxation (CEFT) will be first of its kind in the State.

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Reinventing Gandhian Ideas in Mitigating the Environmental Crisis

Braja Kishore Sahoo

The environmental crisis is considered to be one of the major issues faced by the humanity. It threatens the very survival of the world community. With the impact of modernization, there has been a radical shift in the beliefs and attitudes of man which have pushed the world on the brink of disaster. The industrialization on a rapid scale followed by urbanization with extensive and excessive resource use, energy inefficient life style soaked the assimilative capacities of the environment, thus the problem of environment has become more acute. The processes of reckless industrialization and development have brought pollution of air, space, land, ocean, outer space, alarmingly. The global environment and entire biosphere started changing at a growing rate. The world's forests, both tropical and temperate, are in decline as a result every day some of the earth's species becoming extinct. Environmental degradation increases the poverty of those who are already poor in those parts of the world where livelihoods of peoples are dependent on ecosystem and natural resources. Desertification and land degradation become severe especially in developing countries which undermine the agricultural and subsistence practices also. Pollution of rivers and streams affects the irrigation of farms and also undermines the access to clean drinking water and kills other marine ecosystem

and fish upon which local peoples rely for their food. The increasing concentrations of carbon dioxide and other greenhouse gases in the atmosphere have also adverse effects like Global warming, Climate change, rising of global temperature, melting of glaciers and many other destructive consequences. Nearly all these destructive trends of ecological changes have adverse effect on the environment.

The present state of the environment is primarily the outcome of the application of the sophisticated technology, scientific inventions and technological developments have given unlimited power to man to exploit the nature. The root cause of the present crisis of environment is human's misbehaviour with the nature under the false ego that he is the master of nature. As a result of this unlimited exploitation of nature by human beings the ecological changes started taking place which have an adverse effect on global environment. In a mad race for technical achievements mankind is overexploiting nature; as a result the essential services of the ecosystem come into the crossroads. The rise of natural hazards, the rise of temperature of the earth, climate change, global warming, acid rain, destruction of ozone layer, erosion of soil, desertification, spread of deadly diseases, radiation hazards were chiefly the result of the present environmental crisis. The sole cause



of all these problems lies in the human greed and over-consumption. The World Watch Studies, Worldwide fund for Nature, the New Economic Foundation, and the World Conservation Monitoring Centre in their reports have identified over-consumption is accelerating and unabated. The consumption pressures from increasing material affluence have increased at a vast rate, which have destroyed the natural world with serious depletion of forest, freshwater, and marine systems on which life depends. The fumes and effluents from modern industries, the use of chemical fertilizers, pesticides and weed killers, the reckless exploitation of natural resources, the use of nuclear, chemical, and biological weapons in wars, the destruction of forests etc. are playing havoc with ecosystem.

The present environmental crisis and the way forward :

The most important problem before this century is the environmental crisis. The need of the hour is to adopt policies and programmes to reduce the destructive nature of environmental crisis. According to Philip W. Quigg the time has come to have "the real concern for global environment.....if we do not, we face the prospect that an over burdened biosphere will no longer sustain us and that we will ourselves be on a struggle to survive."² Though there are many global organizations, treaties and conferences launched to resolve the crisis of environment but they were unable to yield any significant result. The biggest challenge posed before us to take steps for bettering the deteriorated condition of our environment is the greed of humans and the philosophy of consumerism. The tempo-centric tendencies of humans have led to over-consumption of natural resources and are likely to bequeath a barren earth to the unborn generations. Without realizing that the earth's

resources are limited and there is a limit to physical growth man is exploiting the resources of earth on an unprecedented scale. There is increasing in consumption pattern in each succeeding year and bringing the exhaustion of non renewable resources of the earth on an increasing rate.

As our civilization has entered in twenty first century it is the need of the hour to take actions to save the entire planet from environmental catastrophe otherwise it could pervade the life of not only human beings but also all forms of life. The Brandt Report titled 'Common Crisis'³, The Brundtland Report titled 'Our Common Future'⁴, the Club of Rome Report titled 'Limits to Growth'⁵ have given warnings about the present crisis. In this context there is the need of a new world order based on a new philosophy to protect the environment and mother planet. Thus in this situation the teachings of Mahatma Gandhi is becoming increasingly meaningful and relevant. Mahatma Gandhi with his famous dictum 'the world has enough for everyone's needs, but not for everyone's greed' provides an alternative vision of development which is economically sound and ecologically sustainable in nature⁶. Mahatma Gandhi was the first modern scientist who made a thorough study on the issues which pose a serious threat to the survival of human beings. Before the growing of environmental consciousness among human beings in modern times from Stockholm Conference to Rio+20 conference, including the World Commission on Environment and Development and the United Nations Environmental Perspective and the declaration on the right to development in many UN General Assembly resolutions, Gandhi had recognized the imminent danger threatening the very existence of the earth in his 'Hind Swaraj' quite early. The Hind Swaraj of Gandhiji is a warning against growing consumerism, materialism and wrong model of development⁷. Both



capitalism and Marxism adopt the same western model of development and industrialization to meet the ever-growing material standard of life, which in turn leads to ruthless exploitation of natural resources. Gandhiji predicted the destructive nature of modern civilization with destructive consequences of unlimited industrialization and urbanization, much earlier.

Gandhiji was a perspective thinker and a visionary who foresees the dangers inherent in over mad rush after industrialization and modernization quite early. He was the early critic of the dehumanizing character of modern industrial civilization. Civilization for Gandhiji is worthwhile unless it provides opportunities for the fullest development of human beings. According to Gandhiji machinery has its own place, but it must not be allowed to displace human labour. His primary objection to machinery and industrialization was that it tended to concentrate the production of wealth in a few hands. Gandhiji was concerned with the misuse and abuse of machinery because of the use of machinery tends more and more to concentrate wealth in the hands of a few in total disregards of millions of men and women whose bread is taken by it out of their mouths. This conflict among man and machine hurt and bothered Gandhiji much, for which he was always against the craze for machinery. Gandhiji understood very well the improper use of machines, will one day make man slave and become master⁸. Gandhiji countered machine because he saw the improper use of machine has a dehumanizing influence that needed to be countered if man has to retain his individual dignity and freedom. According to Gandhiji, the propelling force of modern civilization is the hunger for wealth and greedy pursuit of worldly pleasures. Modern civilization according to Gandhiji, places

the pursuit of self-interest at the centre of man's existence. Gandhiji is of the opinion that with the advancement of science and technology, industrialization has succeeded chiefly for producing goods and services on a larger scale and at a faster rate. This leads to over-exploitation of natural resources on a vast scale. Gandhiji claimed that colonization, domination, and unhealthy competition ending in violent clashes and world wars have been the natural consequences of industrialization. Only a small section of the world's population enjoys most of the benefits and a much larger section continues to suffer the pangs of poverty, starvation, malnutrition and lack of education. Thus Gandhiji firmly believed that a non-violent society cannot be built on the foundation of industrialization.

Gandhiji believed that the major factor, which is responsible for the emergence of modern industrial civilization, is the tendency of greed for more and more material wealth with a craze for higher standard of living and luxurious life. Many of the scientific inventions are carried out by man were with the motive of achieving supremacy in the race for power and gaining exclusive control over natural resources without knowing that the results of these efforts are leading towards environmental catastrophe which pose a serious challenge not only to the survival of humans but also of planet earth. In this situation of repugnance there is an urgent need for a balanced ecological system without which entire earth will face the challenge of endurance. Gandhiji's insights of eco-spirituality, sustainable development, simple living and eco-villages are the only alternative before humanity in this horrifying situation. Gandhiji's view on simple living and living in harmony with nature, which is ecologically viable and friendly with the environment is the only alternative before humanity available.



The Gandhian Model:

Gandhiji is one of the thinkers who touched so many issues which are not major issues at that time as it is today's. The ecological issue or environmental crisis is one among the issues which is touched by Gandhiji at a time when it was not a major issue at that time as it has now. The concept of environmental conservation, sustainability etc. is inherent in the ideology of Mahatma Gandhi. He warned the entire world that the large scale industrialization would create large scale problems in early 1920's which the entire world is facing now. He pointed out the pitfalls of industrialism and the damages incurred to nature, man, and society. Though Gandhiji has not left behind a treatise on 'environmental ethics' or its protection, nor did he even go on fast or launch a Satyagraha in protest against deforestation or the construction of large dams and nuclear reactors but he did much more than this. He led a life which was in absolute harmony with his environment, with himself as with others⁹. There were utterly no contradictions in his thoughts and in his way of life; environmental ethics, its needs and its practice were part of his holistic approach towards life¹⁰. Gandhiji's attitude towards environment and ecology was an integral part of his life's philosophy. The environmental philosophy is inherent in his holistic approach towards life. He lived the life of a human who affirmed the integrity and value of life, human as well as non-human. He lived a life that was completely in harmony with the environment. He believed in the Vedic ideology – "vasudhaiva kutumbakam"¹¹ which believes that, the whole world is one family. He led a life which was completely dedication to the observance of eleven vows, namely- satya, ahimsa, bramhacharya, asteya, aparigraha, aswad, abhaya, aprushyata nivaran, sharer shram, swadeshi and sarvadharm sambhava¹². A lifestyle based upon such high

quality virtues was bound to generate waves of change and transformation through its demonstrated example and pave the way for a society of peace and harmony.¹³ The simple lifestyle of Gandhiji, his simple living habits also had a great ecological bearing. Gandhiji's philosophy of 'non-violence' and 'prohibition' is of great ecological significance. Gandhiji's concept of non-violence aims at absence of injury to both living as well as non-living entities of nature such as air, water, soil, etc. Gandhiji's concept of prohibition aims at conservation of essential natural resources of earth from misuse by mankind.

Gandhiji's insight on ecological ways of living, appropriate technology, people centered developments, and village oriented economy stand out as realizable visions of tomorrow. Gandhiji's life was in complete harmony with nature, which showed the path of recovery from the present ecological crisis. Gandhiji visualized a society which he called as 'sarvodaya' the ideal society which he wanted to establish. Gandhiji's ideal society the 'sarvodaya' aims at welfare of all. It was based on the ideal of "all round material as well as spiritual development of each and every individual". His Sarvodaya is concerned with a continued and healthy environment in which continued all-sided development of man may be possible. Gandhiji's simple life style was born out of a belief and conviction that the resources of the earth are limited and human beings should limit their wants. Gandhiji believed on the principle of Bhagvad Gita's teaching of non-possession. His life style was his identification with all living beings on earth. He believed in the control of human wants, by which a balance must be maintained between man and nature. His ideal society i.e., Sarvodaya is based on voluntary reduction of wants, ending toward system and building up a new world order, unity of mankind and judicious



sharing of the resources, breed labour, simplicity, recycling, living in tune with nature etc. are the basic features of such a life-style. Adoption of this at a mass scale will bring in welfare of all¹⁴. Gandhiji's dream of Sarvodaya society is based on the idea of – the rising of all- welfare of each and every living being on earth. His visionary Sarvodaya society includes a process which begins with the least and last in the society and moves on into the dawn of a Moksha on earth or Ramrajya, the kingdom (rule) of god. It is the supreme goal of Gandhian philosophy. Gandhiji's vision of economic development is based on the principles which are ecologically sustainable. Gandhiji's entire philosophy is based on the principle of 'living in harmony with nature'. His economy focuses on recycling and re-use of finite resources of nature. Gandhiji was the first philosopher who advocated about sustainable development in the world. The Gandhian idea on sustainable development implies the establishment of equity between rich and poor and between generations for the protection of environment and natural resources.

Conclusion:

In this century when the entire planet is undergoing a major crisis which threatens the very survival of humanity, when other methods have failed to provide an alternative for the survival of humanity, Gandhism and Gandhian model of development offers a distinct possibility to retrieve humanity from this undergoing crisis. The Gandhian model provides an alternative direction and motivation in forming new values and attitudes that would build a harmonious relationship between humanity and environment. The Gandhian model offers a grand nonviolent revolutionary strategy for the building of a new world order, which could help in protecting environment and obtain sustainable development. Gandhiji unlike other

environmentalists gave top priority to the social environment. He realized and predicted quite early that the nature is becoming the victim of human greed. Gandhiji was always against such things which produced inhumanity, degradation and having social and economic illness. His philosophy of simple living in small communities and living in harmony with nature aims at building a harmonious relationship between man and nature. Simplicity and simple living is the essence of Gandhian thought. By suggesting decentralization, appropriate technology, upliftment of the suffering humanity, use of waste, Gandhiji was guiding humanity to look ahead beyond the frame of modernity to protect the planet earth. Gandhiji's oft repeated quotation that the world has everything for fulfillment of the needs of everybody and not the greed of anybody made him a remarkable leader of the environmentally stressed planet. His warning against the voluptuous physical and intellectual consumption and his advocacy for restraint was not only timely for his own period but also for our own time marked by multiplication of wants, incessant materialistic pursuit and conspicuous consumption. In Gandhiji's entire philosophy the concept of non-violence occupies a key position. He led his entire life in conformity with certain basic norms and principles among which non-violence occupies an important principle. His concept of non-violence which is regarded as science of peace and art of living in harmony with nature is the only alternative before entire humanity from the present environmental crisis.

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Crop Production, its Constraints in Odisha and our Budget

Dr. Binod Chandra Mohanty

In the budget for 2015-16, the government of Odisha has given priority to the agriculture and allied sector of activities. The critical gaps in availability of inputs like irrigation, seeds, fertilizers and pesticides are proposed to be minimized and hence the availability of inputs are expected to be strengthened in the farm sector in the state during 2015-16. In the budget the outlay for agriculture was raised to Rs.10,903.62 crores for 2015-16 as compared to Rs.9542.22 crores during 2014-15. It was 14.27% budgetary rise during 2015-16 for agriculture and allied sector as compared to 2014-15. The budget allocation on agriculture is Rs.3,124 crores, on fishery and livestock development Rs.624 crores, on Co-operative development Rs.892 crores and on water resource Rs.6,212 crores. The post harvest operations like threshing, storing, warehousing and remunerative price assuring to the producers levels are expected to be strengthened during 2015-16.

As per the advance estimate for 2014-15, the share of agriculture sector is 15.4 per cent of Gross State Domestic Product (GSDP) in real terms at 2004-05 prices. But 60 per cent of the population in Odisha depend on agriculture.

Poverty:

The per capita income in Odisha is expected to be Rs 28,384 during 2014-15 as

compared to National average of Rs.39,904. The per capita income in Odisha during 2013-14 was Rs.25,891.

There are significant number of poverty reduction programmes state wide. But in southern and northern Odisha regions, the poverty continues to be grim among the ST and SC communities.

The growth rate and the constraints:

The advance estimate for 2014-15 fiscal year was projected to grow at 1.97 per cent on agriculture and allied activities. During 2012-13 the growth rate was 12.30 per cent in real terms at 2004-05 prices. But during 2013-14, the growth rate was negative on agriculture sector due to flash floods and cyclone "Phailin".

As it is observed in Odisha state the use of fertilizer dosage on crop production process is very less in comparison with national average fertilizer consumption. The irrigation potential, seed replacement rate, the extent of farm mechanization, the yield rate of crops and post harvest technologies followed in Odisha state are much lagging behind in comparison with national level average and some other states.

The food grains yield rate in Odisha state amounts to 15.92 quintals per hect. as compared



to all India average yield rate of food grains (21.29 quintals/hect.) during 2012-13.

The cropping intensity in Odisha was 167 per cent during 2012-13. The cropping intensity was highest in Nayagarh district (198 per cent) followed by Gajapati district (197 per cent), Jajpur and Jagatsinghpur district (each 195 per cent) The lowest level of cropping intensity was observed in Bhadrak district (135 per cent) during the period.

The total area coverage under HYV crops in Odisha during 2012-13 was 37.43 lakh hectares. Highest coverage of area under HYV crops during 2012-13 was found in Deogarh district of i.e, 3.01 Lakh hectares followed by Kalahandi (2.73 lakh hect.) and Ganjam (2.68 lakh hect.).

The yield rate of paddy in Odisha during 2012-13 was 35.77 quintals/hect. as compared to national yield average of 37.30 quintals/hect.

The yield rate of paddy was highest in Subarnapur district of Odisha during 2012-13 i.e, 63.94 quintals/hect. During 2014-15, 49.18 quintals/hect. yield rate of paddy was observed in Bolangir district of Odisha followed by Nabarangpur, Dhenkanal, Subarnapur, Koraput and Rayagada. But during 2013-14 the yield rate of paddy was low due to flash floods and cyclone "Phailin".

Due to the same the total food grains production was as low as 83.60 lakh tones during 2013-14 in the state which was less by 102.10 lakh tones as compared during 2012-13 in the state.

During 2011-12 the total food grains production in the state was 63.13 lakh tones. 90 per cent of the total food grains production in the state is contributed by paddy crop.

Irrigation:

In the national level the average irrigated area from all sources amounts to 44.90 per cent. But in Odisha state the irrigated area coverage amounts to 28.90 per cent of gross cropped area. On implementation of different projects, the area covered under irrigation in the state has further improved with 71.50 per cent of irrigation potential created in the state.

Fertilizer usage:

In Odisha state the consumption of fertilizer during 2012-13 was 58.74 kg/hect as compared to 128.34 Kgs/hect. in all India average fertilizer consumption. In Punjab, the fertilizer consumption amounts to 250.19 Kgs/hect, followed by Bihar (212.23 Kgs/hect.), Haryana (207.56 Kgs/hect.) and Andhra Pradesh (189.30 Kgs/hect.)

Greater use of fertilizer in the farm field could augment yield rate of crops in the state. Stressing a scientific extension practice to boost up use of fertilizer consumption could consequently significantly rise yield rate of crops in the state.

It is imperative for the government of Odisha to lay stress on monitoring the system for effective utilization of funds allocated for remarkable development and growth in agriculture and allied sector.

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Law for Women and Social Attitude

Prof. Hrudaya Ballav Das

We had just observed the International Women's Day on 8th March ended with seminars, symposiums and wide-spread deliberation on the subject everywhere for the social security, up-lift and welfare of women. In this backdrop significantly our Constitution has made elaborate arrangements for improving the quality of life and condition of women as equal partners with men in the task of developments and nation building. Law and Constitution does not discriminate man and woman, rather for woman special legislation state can make which has been done over the years in view of the constitutional mandate. However the ground reality is that women have been neglected and so far they have neither come to the center-stage of the governance nor to the main-stream of national life. There is no denial of the fact that crime and sexual violence on women has not been contained by law enforcing agencies in spite of stringent penal laws. Women are very often tortured, harassed and in many cases traumatized by men, husband and their in-laws. Dowry torture and domestic violence are common place events in matrimonial homes although go unreported in many cases. Such offence continues unabated in spite of protection of women from Domestic Violence Act – 2005 and Dowry Prohibition Act-1961 and legislation on prevention of sexual offences on women at workplace after Visakha guidelines on the subject issued by the Supreme Court. The problem of battered women remains always a hidden crime in the society. The truth is that the victims very often for fear of social

stigma in many cases having any option, keep quiet. There are also other forms of violence which may range from minor burning to fractures, throwing acid on women and girls to disfigure them and even kill them out of anger and frustration. After Nirvaya gang rape case in a moving bus at night hours in Delhi two years back on the report of Justice J.S. Verma committee, there has been drastic amendments in the penal code on sex related crimes. It is remarkable that keeping in mind the social attitude and public outcry, due to the proactive role of judiciary in recent years in the areas of gender justice, in some leading cases like Priyadarshini Mattoo, Jessica Lal and Nitish Katara the perpetrators of the crime have been punished.

It is heartening to note that there are also special Laws affecting women significantly which are gender specific like (i) Immoral Traffic (Prevention) Act-1956 (ii) Dowry Prohibition Act-1961 (iii) Indecent Representation of Women (Prohibition) Act-1986 (iv) Commission of Sati Prevention Act-1987. The various case laws of the Apex Court in the field of women empowerment, their definite lawful share in the property of father / husband under Hindu succession (Amendment) Act-2005, regarding "Stree-Dhan" in the cases of divorce and judicial separation under Hindu Marriage Act-1955 and provision of Equal Remuneration Act for financial security of women, would go a long way for the protection of the legal rights and status of the women. Besides, grant of maintenance award and



alimony during pendency of the case in favour of wife for her economic security and cases of lawful guardianship in favour of wife as ruled by Supreme Court in the case of Elizabeth Dinshaw vr. Arvind Dinshaw and other cases under Hindu Minority and Guardianship Act-1956 and Hindu Adoption and Maintenance Act-1956, settlement of matrimonial disputes under Family Court Act-1984 by way of conciliation and the recent directive of the Supreme Court for compulsory registration of marriages, are all path-breaking steps in this direction to strengthen the position of women in the society. It has helped a lot for harmony, solidarity and cohesion in the society. Marriage laws are clear that there must be attempt for conciliation of the dispute between husband and wife by the Court before passing the decree of divorce/ judicial separation which is the statutory duty and moral responsibility of the judge. The punishment for trafficking on women and girl which offends Article-23 of the Constitution is made punishable under Immoral Traffic (Prevention) Act. The directives of the Supreme Court in Vishal Jeet and Gaurav Jain case for the rehabilitation of the children of the prostitutes, for their health and education in the schools, meant for the public at large so as to bring them into the main-stream of national life have added new dimension and opened new vistas to ameliorate the life and condition of the fallen women and their children who have been neglected so far by the society.

In the areas of gender justice a disquieting feature which is worthy of mention is that in spite of legislation against sex determination test and female feticide / infanticide, it continues unabated for which society should be concerned for those unfortunate missing girl children and for their right to survival. Society should also show its concern while protecting particularly the rights of the Child which is broadly based on United Nations Convention on the rights of the child and the provisions of a special legislation like Juvenile

Justice (Case and Protection) Act-2000. It is gratifying to note that U.N. Charter also reaffirms its faith in fundamental human rights of men and women. Vienna declaration and program of action of -1993 has also recognized equal rights and status of women in laudable terms. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) has condemned the violence on women and pleaded for their equality in matters of public employment. All said and done regarding women empowerment, their equality with men and gender justice, women also many times misuse the law meant for their benefit. Needless to say that women particularly married women in connivance with others misuse the law on Domestic Violence Act, Dowry Prohibition Act and Section-498 (A) of IPC regarding allegation of torture. Recently the Supreme Court to guard against misuse of law has given direction to police not to arrest the husband and his parents without positive evidence and permission of the Magistrate. It is worthwhile to mention that there is women commission but there is no commission for men although truth remains that husbands are also in many cases tortured, harassed by the wife and her parents. Women empowerment has already started. Women have their rightful place in public employment from police to piloting the plane. There is Mahila Police Station and Women Commission and Mahila Co-operative Society etc. They have got 50% reservation of seats in Panchayat and Municipal bodies. Days are not far off that they would have also equal representation in the State legislature and Parliament like men for which the women organizations have been raising their voice on the day of observance of International Women's Day every year.

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Kumar Purnima in Odishan Culture

Dr. Prafulla Chandra Mohanty

The people of Odisha in their day to day life observe with austerity a number of Bratas, Oshas and Pujas throughout the year. Kumar Purnima is one among them. It falls on the full moon day of Aswina in the month of October mostly fifth day after Dussehra Puja. This is the festival observed by the woman folk of Ganjam in worshipping the full moon at rising. Aswina Purnima is the time comes after completion of agricultural works in the crops fields and the farmers are to worship Goddess Durga and Laxmi for better production. The adolescents (Kumars and Kumaris) celebrate the full day and night in full joy and happiness. The girls dress themselves in new cotton or silk dresses and enjoy the festivity by singing song, dancing and playing different rural but traditional games. In the evening, they assemble at the Pujasthali (spot of worship) near the Tulasichaunra to worship. They worship the moon with offering of 'Kakara Pitha' (a type of special rounded cake looks like moon).

On the Kumar Purnima day, the parents send good wishes along with a 'Bhara' (new dresses & Sarees etc.) to their married daughter and Son-in-laws to mark the occasion. The festival is also known as Kumar Utsav. In the Hindu Sastras, Kumar represents the Lord Karttika, who looks very handsome. Accordingly, it is said that the Kumaris (adolescent girls) observe this Chandra Puja in austerity for wellbeing of their brother and also to get a very handsome husband like the eldest son of Shiva, the Karttika. The other name of this full moon festival is also known as

Koumudi Utsava as described in Kamsastra. The Sastra also describes that the full moon stays on this day in the sixteen Kalas on different points of the female body making them differently sensitive. The sixteen *kalas* are Pusha, Yasha, Sumanasha, Rati, Prapti, Dhruti, Rudhi, Soumya, Mariachi, Ansumalini, Angira, Sashimi, Chhaya, Sampurna Mandala, Tusti and Aarata.

Autumn being the symbol of cleanliness and decency, the scenic beauty of the nature looks this time very beautiful. It is green, the night experiences brightest moonlight of the entire year. The eve is auspicious. The girls end their month long 'Janhi Osha' in the street of the villages. Janhi, a vegetable is to be worshipped with the flowers of Janhi. 'Janhiphool' looks very bright like moon and blossoms towards the evening only. The folk song on Janhi Osha, goes as: Jahniphoolo lo Pujili tote ke Bara maguchhi debuti Mote.....' Along with Janhi Osha, the woman folk dressed with new dresses play with seeds of Poi-chardia, Lia (Khai out of Paddy) mixed with cowries/ Koudis in the streets of villages (Gaon Danda) in the moonlit night with full joy and happiness. While playing they throw palm full of Khai-cowries and Poi-chardia in the Gaon Danda and at the end they collect the same from the netting streets and count the cowries. The maximum collector of the cowries in this way will win the game. Many of the players/competitors are at the point of laughter as they can't distinguish the Poi-chardias and cowries which are almost similar to look at. This competition builds faith among the village girls for their wellbeing and success in future life.



Kumar Purnima gives a superb moon, and so the women of Ganjam worship the moon in the night and call it 'Chandra Puja' or 'Janha Puja' with typical Odia cake named 'Kakara' prepared out of flour of rice and *gura* (a byproduct of Sugar).

Worshipping Chandra (moon) with Kakara, Chandra Kanti, Bada (a cake looks like a ball), Chudaghasa etc. is continuing from ancient days. The adolescent girls after offerings and worshipping, distribute these Kakara Bhoga to their friends in the name of Chanda (the colloquial name of moon in Odia) and from the day, they called each other as 'Chanda' instead of uttering their specific names. It is believed that calling 'Chanda' by name is a sin and disgraceful to the friend. Our typical Kumar Purnima encourages friendship and living with togetherness. The Linga Puran and Kalika Puran describe a lot on this Kumar Purnima. The person who passes sleepless night by playing cowries has to get the boon to fulfill his desires. Cowries was an ancient coin of this land and so represents wealth. The Goddess of wealth is Laxmi. Laxmi happens to be the sister of Moon, is also worshipped on the day. Laxmi came along with Chandra (moon), Aeirabat (the elephant), Uccheishraba (the Horse), the Meghas (clouds)- the gods of rain, Parijaat the flower and Amrita-nectar out of the sea when churned by Devatas and Demons and so observing the Kumar Purnima we equally worship all gods and goddesses (Durga, Annapurna, Laxmi, Narayan and Shiva) for wellbeing of the Universe. The mythology says the youth, who with sleepless night prayed goddess Laxmi by playing cowries are to be blessed with cowrie, the coins of wealth and accordingly the other name of the day is 'Kojagar Purnima'.

As narrated in astrology, moon has twenty seven wives. They are none but the twenty seven Nakshatras. Aswini is the first wife of the moon and so Kumar Purnima falls on the full moon day of lunar month Aswina. To manage the night

sleepless, the worshippers and the village girls engage themselves in different rural plays like Khapara Dian, Daudi Dian, Thia and Basa Puchhi, Cowries Khela, Pasa Pali, Ganjapa Playing Cards, Conch blowing competition and dancing. They also pass the time in drawing Jhoti, Chita, Painting. The different images, pictures etc. gives a separate and special identification to the inhabitants of Ganjam in the whole world. This Purnima is also pious day for offerings for ancestors and Gods. As per the 'Pandit Sarbaswa' a book on Hindutwa, which describes that on Kumar Purnima tithi, it is highly appreciated to give on gift Tambula (pana), coconut, cowrie and new Bastras (dresses) to others. Also depicts in Shiva Purana that the Lord Karttikeya, the eldest son of Shiva took his birth on this full moon day. So accordingly, the name of the day is Kumar Purnima. In Sarala Mahabharat the description of this festival is also there as it was observed by Lord Srikrishna at Dwarika, and that the then day was a Sunday.

Odisha acclaimed as one of the great heritage and cultured states of India and world, because of its numerous folk forms. Out of 64 folks formats only Ganjam a coastal district is still having more than thirty folk traditiona. The acrobatics and yogasan of the folk, really make the dance popular.

The villages are rich in rural women sports and these sports are comprised of all components of folk dances. These beautiful rural women sports and rituals which are vital for proper body postures of intricate dance forms are dying due to lack of patronize. So Govt. should come forward to take some humble step to bring these seasonal, nature based rituals, traditional festivals which are under the verge of extinction to the limelight by creating a popular platform for them.

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Aravind Adiga's Apothegm for Apotheosis in the White Tiger

Dr. Narayan Panda

Amidst the Indian writers who could hitch their wagons to a star by dint of their excellent ingenuity, Aravind Adiga is undoubtedly a precursor. He shot up in prominence by virtue of his debut novel, 'The white Tiger', which won the 2008 Man Booker Prize.

Aravind Adiga was born in Chennai on October 1974. He was born to Dr. K. Madhava Adiga and Usha Adiga; both the couple hailed from Mangalore. Aravind's paternal Grand-father K. Suryanarayan Adiga adorned the position of Chairman, Karnatak Bank; his maternal great-grand father U. Rama Rao was widely acclaimed as a popular medical practitioner and eminent Congress political heavy weight from Madras.

Aravind grew up into adolescence in Mangalore. He went in for High School education at Canara High School succeeding at St. Aloysius High School and there he completed his S.S.L.C in 1990. He came out with flying colors by securing the first rank in S.S.L.C in the state. It is relevant in this connection to mention that his elder brother Anand Adiga also attained excellence by

securing the 2nd rank in S.S.L.C and first rank in P.U.C in the state.

Aravind was privileged to emigrate to Sydney, Australia along with his family. The emigration was a turning point in his life so far as his higher education was concerned. To begin with, he studied at James Ruse Agricultural High School. Succeedingly he went in for the study of English Literature at Columbia College in New-York. During his sojourn there, he happened to prosecute his studies with Simon Schama. He succeeded in graduating at Salutatorian in 1997. Furthermore, he was facilitated to study at Magdalene College, Oxford and fortunately one of his tutors was Hermione Lee.

Aravind Adiga embarked on his journalistic career as a financial journalist whereby he was facilitated of interning at the financial times. Then flowed in cornucopia conglomeration of publications in the Financial Times and Money. He left no stone unturned to add to his plaudits by covering stock market and investment and in that perspective, he interviewed Donald Trump.



Aravind's excellent review work of previous Booker Prize winner Peter Carey's book, *Oscar and Lucinda* was brought out in the second circle. Subsequently he got the opportunity to work for the *TIME* and remained a South Asia correspondent for a period of three years. Then he went freelance. Adiga's unique novel "The white tiger" was brought out during his freelance period which won the 2008 Booker Prize. Hence credit goes to him as the fourth Indian-born writer to obtain the prestigious prize succeeding to Salman Rushdie, Arundhati Roy and Kiran Desai. V.S. Naipaul, another winner of the prize is of Indian origin, but he was not born in India. The five other authors is inclusive of the Indian writer Amitav Ghosh and another debutant Steve Toltz. The work is an anatomical survey on the comparison and contrast between India picking up as a modern global economy and the prime mover character Balaram, who hails from persecuting persisting rural poverty. According to Aravind Adiga, At a time when India is going through great changes and, with China, is likely to inherit the world from the West, it is important that writers like me try to highlight the brutal injustices of society (India). That's what I am trying to do; it is not an attack on the country, it is about the greater process of self-examination. The writer exploits the opportunity to reinforce his point by stating that "The criticism by writers Flaubert, Balzac and Dickens of the 19th century helped England and France become better societies. The event of winning the coveted

bookers prize, Adiga had, the preceding year got out of his contract with Atlantic Books at the 2007 London Book Fair. He was inspired by the announcement in April 2009 that the novel would be metamorphosed in to a feature film. It goes without saying that winning of the prize was a propellant which boosted the sell to exceed 20,000 copies.

Adiga's second novel was between the assassinations which was brought out in India in November 2008 and in the U.S and the U.K in mid-2009. The book is an anthology of twelve interlinked short stories. Adiga's third book, last man in tower was brought out in the U.K. in 2011.

Aravind Adiga is a journalist and writer of name, fame and renown. His debut novel "The white Tiger" won the 2008 Man Booker Award; which elevated his position sky-high.

The debutant novel by Arabind Adiga depicts the awakening of a low-caste Indian man to the downgrading of servitude. While the early tone of the book makes one conscious of the heartbreaking inequities of Rohinton Mistry's *A Fine Balance*, a rather better comparison is to Frederick Dougless's narrative about how he emancipated himself from slavery. The main character Balaram Halwai, is initially delighted at the opportunity to become a driver for well-to-do man. But Balaram gets increasingly enraged by the discriminatory ways of the society and pooh-poohed by the rich. In the long run, Balaram assassinates his employer. He reveals the murder



from the very beginning, so the mystery is not what he did but why he would kill such a benevolent man. The climactic murder scene is mysteriously tense, and Balaram's evolution from a lovable urchin of rustic origin to cold blooded murderer is fascinating and believable. More astonishing is how well the narrative works in the way it is written as a letter to the Chinese premier, who is scheduled to visit Bangalore, India.

Adiga's Fierce satirical debutant novel says empathically, what makes an entrepreneur in the prevailing time in India? Balaram Halwai happens to be a thriving young entrepreneur in Bangalore, India's High-tech capital. China's premier is scheduled to visit Bangalore, and the novel consists of a series of Balaram's letters to the premier in which he focuses on his life's anecdotes. Balaram feels India is bifurcated into two countries; the Light and Darkness. Like the multitude of masses, Balaram was born in the darkness in a village which was afflicted with destitution and his father, who worked by the sweat of his brow to make both ends meet passed away due to tuberculosis. Balaram is brisk and buoyant according to a school inspector and that is why he is endowed with the moniker white tiger. Circumstances compel him to relinquish the persual of studies and he goes to work in a tea-shop; then Balaram was tired as a driver by the stork, a village land-lord of prominence and consequence. Balaram was dispatched to Delhi, where Mr. Ashok, the stork's son puts up with his westernized wife, Pinky Madam. Ashok is

perfect gentleman, an adorable employer. Eventually it so happens Balaram drives a knife through Ashok's throat. What makes Balaram to take such horrendous step. Ashok's business in coal trading involves greasing the palms of government officials with large sums of money. The money laundering business illegally carried on through clandestine ways, proves irresistible to Balaram. In the heat of anger and protestation, he goes to the extent of killing Ashok. Adiga who was born in India, lifts up his pen to write emphatically about a corrupt culture. Unfortunately Adiga's commentary on all things Indian comes out at the expense of narrative suspense and character development. In this way, Adiga writes prevailingly about the so-called Rooster Coop which snares family-oriented Indians into submissiveness, paradoxically he fails to describe the stages by which Balaram evolves from solicitous submissive servant into cold-blooded assassinator. The clean picture of India as a society portrayed in the white Tiger by Adiga exposes the rampant corruption and servitude has caused turbulence in homeland. Adiga told Stuart Jeffries why he made a bid to lay bare the country's dark side. The credit goes to Aravind Adiga, a young, middle class Oxford educated genius to have created his central character, the raga muffin, uneducated son of a rickshaw puller turned an amoral entrepreneur and killer.

Adiga won the 50,000 man Booker award with his maiden novel "The White Tiger" which frank spoken blew the socks off Michael



Portillo, the chairperson among judges and more importantly it has started causing offence in India for its defiantly unglamorous portrait of India's economic miracle. For a foreign reader, Adiga's novel is brain-bombarding; there is an un-remitting realism evident from Indian novels. According to Adiga: "I don't think a novelist should just write about his own experiences. Yes, I am the son of a Doctor, yes I had a rigorous formal education, but for me the challenge of a novelist is to write about people who aren't anything like me." Adiga might have come across as a literary tourist others suffering and captioning the pitiable anecdotes to fulfill his literary ambition. This is the reality for a lot of Indian people and it is important that it gets written about rather listening to stories about just around 5% of people in India who are doing well. In a state like Bihar, there will be no doctors in some hospitals. In northern India polluted politics makes a mockery of democracy. India is a country where the poor fear tuberculosis which kills 1000 Indians a day but middle class and higher class people with facilities to avail health services are most likely better off than affluent people in western countries.

Balaram Halwai depicts his story through letters. He writes to the Chinese premier but doesn't send them. The premier when Jiabao is all set to visit Bangalore to have an on-the-spot experience as to how India is so good at producing entrepreneurs. Balaram narrates to the premier how to win power and influence people in the modern India. Balaram's story is a narration

of bribery, debauchery, skullduggery, vexatious traffic jams, stealing and murder. It is doubtful whether Communist China can import such business model. Balaram tells emphatically that the yellow and the brown men would take over the world business prerogative from the white men, most positively who have become effete through the practice of homosexuality, too much reduced in body, weakened by too much taking to mobile phones.

Halwai haiks from what Adiga thinks the mysterious darkness the heart of rural India. He escapes from his family and grinding poverty by becoming a driver to land-lord from his village, who is dispatched to Delhi to bribe Government officials. What prompts the employer to make Halwai a chauffeur? Because of the whole active passive thing, the chauffeur is a servant but he is, while driving in charge, so the whole relationship is subverted. Adiga has read the Hegelian master-slave dialectic from reading. It is admitted the dialectic is the spine of Adiga's novel; the servant goes to the extent of killing his master to achieve his freedom.

Adiga says, such is India-even as Delhi rises like a more eastern Dubai, call-centres attract young people from villages and India is going through urbanization that affected the West two centuries ago. According to Adiga, "Friends who came to India would always say to me it was a surprise that there was so little crime and that made me wonder why" Balaram comes



forward to provide the answer; servitude. “A hand full of men in this country have trained the remaining 99.9% as strong, as remaining talented, as intelligent in every way to exist in perpetual servitude.” Balaram’s phraseology trustworthiness of servant is the basis of the entire Indian economy-paradoxically India doesn’t need a dictatorship or secret police like China to engage it’s people committedly achieving economic goals. Adiga says, ‘if we were in India now, there would be servants standing in the corners of this room and I wouldn’t notice them” Adiga conceived the novel when writing for Time magazine he travelled in India: “I spent a lot of time hanging around stations and taking to rickshaw pullers. What struck him was the wide gap between the poor and the rich. “In India it is the rich who have problems with obesity. And the poor are darker-skinned because they work outside and often

work without their tops on so you can see their ribs. But also their intelligence impressed me. What rickshaw pullers, especially reminded me of was black Americans, in the sense that they are withy, acerbic, verbally skilled and utterly without illusions about their masters.

There is no shadow of a little doubt that the greatest literary influences on the White Tiger were Ralph Elison, James Baldwin and Richard Wright. “They all wrote about race and class, while later black writers focus on just class. Ellison’s Invisible Man was extremely important to me. That book was disliked by whites and blacks. My book too will cause widespread offence. Balaram is my invisible man made visible. This white tiger will break out of his cage.

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Tribal Leaders of Odisha and their Contribution in Political and Social Movements

Sabitri Sethy

INTRODUCTION :

Odisha, the storehouse of natural beauty, the mine of precious metals and land of bumper crop, was not only famous for her trade and commerce, culture, art and architecture but also known for its revolutionary freedom movement, brave resistance and sacrifices.

It had attracted foreign rulers who occupied Odisha; ruled the people of Odisha forcibly; enforced their laws and regulations on them; implemented oppressive revenue system and interfered in their traditional privileges and imposed new socio-economic and political order. Above activities of the foreign rulers specially during the regime of the British Government grew unrest among the masses including the tribals who were deeply humiliated by the oppressors.

The British Government policies had disintegrated the tribal society, culture and politics. To protect their interest, the tribals launched relentless rebellions and movements against the oppressors under the tribal leaders who challenged the Zamindars; formed alliances against the kings; conspired to overthrow the British and demonstrated ample courage while fighting caste supremacism.

We can never forget the gems of the tribals who have glittered our politics, society and

culture. Laxman Nayak, the tribal leader of Koraput sacrificed his life on the gallows. His name would remain alive for ages to come in the history of Indian freedom struggle. India and Odisha in particular is proud of Chakara Bisoi of Ganjam and others who fought tooth and nail against the British Raj. Bhima Bhoi, the Kondh genius, was a poet of the first order for his poems that proclaim of self sacrifice and human brotherhood. Thus we are highly indebted to the tribals of Odisha for their contribution to the Indian society, politics and culture.

Although the movements initially began on social and religious issues and against the oppression of the outsiders, in course of time, they merged with the national movement and with the non-tax campaign. However, most of the movements were ruthlessly suppressed by the government. The government forced the tribals to adopt British Policies and introduced protective administration in tribal areas.

In this paper, the role of tribal leaders who had participated in different movements and result of these movements are highlighted.

Tribal movements against British Administration :

The tribal movements which started against British in 19th and 20th Century, were very



significant in the history of modern Odisha. In the latter half of 19th Century they exhibited their active role in exposing socio-economic and political maladies of the Government. They directly challenged the authorities both on economic and political front in 20th Century. They rose into rebellion against the British Policies more violently than any other community.

Kandha Rebellion under Dora Besoyee and Chakara Besoyee :

The second decade of the 19th Century was very significant in the history of modern Odisha. Kandhas of the “Ghumsur Zamindar started a vigorous revolt under the leadership of “Dora Besoyee” and “Chakara Bisoyee” in 1835 which continued till 1866.

Annexation of Ghumsar, introduction of new administration; depriva of the local feudal aristocracy from power and position; activities of Christian missionaries; introduction of new land revenue system; and the arbitrary dissolution of Bhanja ruling family from their estate were the most important cause which influenced the Kandhas to start resistance movement against the Govt. It was the first movement in India against British which continued for long time and in which both Rajas and ethnic tribals like the Kandhas fought together against the foreign rule. It also provided the proper background to the rising of other movements in Odisha, starting from 1885 and extending upto 1947.

The Ghumsar resistance movements which started under Dora Besoyee and Chakara Besoyee not only provided impetus and momentum to the national struggle for Independence, but also equally helped to foster a new kind of Odia nationalism in the region.

(1) Dora Besoyee :

“Kamala Lochan Dora Besoyee” popularly known as Dora Besoyee took the Commanding Charge of “Kandha Uprising in 1836, has left an unforgettable chapter in the history of modern Odisha.

He organized the Kandha rebellion in Ghumsur, geared up that uprising against British from 1835-1846; committed to save his motherland from the foreign rule and subjugation and urged upon the Govt. for re-establishment of Rajas administration in their territory.

Under his leadership, the Kandhas, the Paikas and other people of “Ghumsar” did whatever was possible for them to disturb and disrupt the normal functioning of the Government.

The chief aim of this movement was for restoration of native rule under “Dhananjaya Bhanja” and for protection of their socio-religious customs like the “Meriah Sacrifice”

Under his leadership, the Kandha uprising started in September, 1835 and continued till February, 1837.

Though the British authorities suppressed this rebellion; arrested Dora Besoyee in 1837 from Angul; destroyed many Kandha villages; Captured most of the rebel leaders and imposed martial law, they could not suppress it completely. He was arrested and sent to “Ooty” near Madras. There he died in 1846 as a state prisoner, leaving behind a glorious legacy of brave and resolute struggle against the British.

It may be said that, he was a unique figure in the history of modern Odisha. Though born in a Kandh family and lived in forest, Dora Besoyee showed his talent and mentality to the British authority and died as a state prisoner.



(2) Chakara Besoyee :

Among the freedom fighters of Odisha, who fought against the British to liberate their motherland from the foreign domination, “Chakara Besoyee” of Ghumsar was very notable. He took the commanding charge of Kandha rebellion in 1846 after death of his uncle “Dora Besoyee” and continued till 1866. He sacrificed his whole life for his motherland and did not surrender him near the British till his death in 1856. He was the brave son of Ghumsur estate who committed to restore the Bhanja family in this estate and fought for the cause of Kandhas of Ghumsur. He was a true successor of Dora Besoyee.

His contribution to the Kandha uprising, ranked him with Jagabandhu vidyadhar and Surendra Sai. He championed the cause of the Kandhas for their ancient rite named “the Mariah”. Though he failed in his effort to bring socio-economic remedies, still he was a torch bearer. He helped the peasants of Nayagarh in their struggle for political-economic rights from 1849 to 1851, acted a saviour of the Savaras of Paralakhemundi in 1855-56 and fought against British authorities severely for the restoration of the Bhanja family to power in Ghumsar.

However his long years of resistance (1846-56) against the British Government, in the hill tracts, is a landmark in the history or heroic struggle by an individual against the mighty British power. He fought a selfless war against the British authorities, which was very rare in the history of freedom movement of India. He will always be remembered as a great freedom fighter of Odisha in the heart of people of Odisha.

(3) Dayanidhi Dharua :

The Tribal uprising in Mayurbhanj tributary *mahal* in 1857 under the “Dharua tribal

leader”, named “Dayanidhi Dharua” was another important movement in the history of modern Odisha. Dharua tribes rose in rebellion on account of their un-willingness to submit any form of exploitation and started movement against the Raja of Mayurbhanj and British authority. The oppressive revenue policy of Raja and Amalas influenced the tribal people to launch rebellion against Raja.

Though British Authority and Raja of Mayurbhanja suppressed the rebellion and captured the leaders, they could not suppress it completely which continued till 1866. After that the British authority changed their policies towards tribals and made complete settlement of land.

(4) Ratan Naik :

The second half of the 19th Century witnessed the Bhuinya revolt in Keonjhar under the leadership of “Ratan Naik” against the newly appointed King of Keonjhar “Dhanurjay Bhanja”, feudal Chief and the British. They were deprived of their political and traditional rights. This movement began in 1867 and continued till 1868. Though it was suppressed severely, it showed a path to the future generation who revived the movement two decades after.

Ratan Naik, the great tribal leader of Keonjhar who sacrificed his life for the people of Keonjhar, was captured by the paiks of Pallahara on August 15, 1868 and brought to Cuttack where he was hanged by the British authority. He was a progressive personality who dreamt of an advanced government and wanted all individuals in the society to get individual rights keeping aside old traditions. He stood for human rights and against the despotic will of the King and fought against the British super power. He wanted to make Keonjhar a democratic state where there will be no hereditary Kings and the people of



Keonjhar will enjoy all fundamental rights under a popular government. He was the brave son of Keonjhar and Odisha, who died for his motherland.

(5) **Dharanidhar Naik :**

The second phase of Keonjhar uprising was a unique event in the history of freedom struggle in Odisha. It began in 1890 and lasted for five years under the leadership of “Dharanidhar Naik”, a literate young Bhuyan.

Minor in age, but a boy of immense moral courage, Dharanidhar Naik kindled the fire of a new hope among the tribals in the dark Garajat region of Keonjhar and sown the seeds of liberty and freedom. His bravery and rebellious mind to stop the oppression and exploitation of the king and the British, has added a glorious chapter in the annals of Odisha. Though he had got his education with the assistance of king, he organized movement against king. He started revolt against “Bethi” and other forced labour in 1891 that continued till 1896. However, British suppressed the revolt; captured Dharanidhar Naik and awarded a simple punishment of 7 years imprisonment. After his release from Jail in 1897, he led the life of a saint; began to preach his philosophy and delivered sermons to the people how to free the country from the foreign rule.

Dharanidhar who sacrificed his life for the people was a lover of humanity and equality. He was a peace lover; protector of the poor and a true human being who saved the life of Fakirmohan Senapati, the champion of Odia literature.

His motto was “Service to humanity is service to God”. As a true patriot, he gave shelter to many freedom fighters in his Ashram at “Ali” in his last day. He saved the subjects of Kendujhar from the oppression, tyranny and humiliation of

King. He would remain as a great revolutionary leader in the hearts of the people of Odisha.

(6) **Laxman Nayak :**

Laxman Nayak, popularly known as “the Gandhi of Malkangiri” was a tribal leader; a legendary figure and a celebrated freedom fighter of Odisha and India. Though he was born in a “Bhumiya family”, he took the commanding charge of tribal movement and the Quit India Movement of Koraput and Malkangiri.

Influenced by the Congress leaders of Koraput district like Radha Krushna Biswas, Sadasiba Tripathy and Radhamohan Sahu, he joined the Congress; followed the Congress Programmes and started spreading its message, plans and programmes. He injected the Congress ideology and the spirit of freedom into the minds of the people and attracted to the people towards Congress.

As a disciplined member of the Congress, he exhibited his brave attitude during the Quit India Movement; mobilized the people against the British authority and had incited people not to pay various taxes viz. forest tax, road tax, plough tax etc. He was a patriot in true sense and loved his country and its people. He always felt sorry at the plight of the innocent, hungry tribals. His sincere and indomitable effort could arise the tribal people with patriotism against the Britishers.

He was a great organizer who organized tribal people against British oppressive policies. He worked hard for the economic development of his tribal fellows and brought unity, solidarity among his people through cultural programmes like dance and singing. As a true tribal leader he was always trying to uplift the tribal people and opposed “Bethi, Goti and Gudem”. He also wanted to uproot the superstitions among the tribals like castesim in his own “Bhumia Tribe”.



The ideals of Congress and Gandhiji like faith in god, non-violence, total prohibition, celibacy, physical labour, humility fearlessness using swadeshi goods, giving up sensuality and abolition of casteism made his personality more stronger.

This great man fought single-handed against the oppressive foreign rulers with consummate skill and a rare passion and fervour of a fighter. He stood up like a rock with only one supreme truth as his polestar, the freedom of his motherland.

He sacrificed all his creature comforts for the cause of national freedom and did not break or bend a bit before the wily machination of the foreign usurpers. He organized the tribal people to fight against old and inhuman practices like bonded labour and spearheaded the fight against oppression, suffering and exploitation.

However, greater things were in store for him. Responding to the call of Mahatma Gandhi Laxman Nayak took the commanding charge of Quit India Movement in Koraput; led a procession on 21st August 1942 and demonstrated peacefully in front of “mathili police station”. But the police fired at the demonstrator indiscriminately. This claimed 5 lives and more than two hundred were injured on this gruesome incident. The administration further falsely implicated Laxman Nayak in a case of murder and the death sentence was pronounced on him on 13th November, 1942. Finally he was hanged on 29 March, 1943, in Berhampur Jail at 5.30AM. As a brave freedom fighter he died a martyr's death at the hands of the colonial administration and passed into a legend.

Like other freedom fighters of Odisha, he became a symbol of sacrifice for the cause of the people and accepted martyrdom so that millions of his fellow countrymen could see the

light of freedom. He fought for truth, non-violence and justice. Though, he did not live to see free India he remained imprinted in the minds of millions of people of India as the leader of leaders.

(7) Nabaghan Kanhar :

Nabaghan Kanhar of Ratabira in Boudh-Kandhamal area rose in revolt against the King of Boudh and the British in 1835. As a tribal leader he took the commanding charge of Kandha uprising in Boudh from 1837 to 1846. Rebellion spread like wild-fire in the entire Boudh region. Under his leadership, the Kandhas opposed tax system of Raja of Baudha', began to resent the exploitative and oppressive behaviour of British authority and raised voice against the abolition of human sacrifice by British.

Nabaghan supported the Kondhas', took the commanding charge of this rebellion and organised the Kandhas of Ghumsar, Dasapalla and Banpur against Raja and British. He received support and cooperation from the King of Angul. Though the British suppressed the rebellion and captured Madhaba Kanhar, brother of Nabaghan and his two sons named Bira and Maheswar, they could not capture Nabaghan and check the unrest completely. Nabaghan continued his rebellion with the help of “Raja of Angul”.

However, the British later suppressed it and captured the rebels and their leaders like Bira Kanhar and Nabaghan Kanhar. His leadership forced British authority to establish permanent peace in Baudh region. In spite of all development measures, the Kandhas of Baudh did not establish confidence on the British and continued their protest.

(8) Madri Kalo :

Gangapur, the 4th biggest princely state of Odisha, experienced a violent uprising of the tribal peasants in the year 1897 under the



leadership of “Madri Kalo”. The new revenue settlement was introduced by King Raghunath Sekhar Deo of Gangapur. Landlessness, depeasantization and land revenue policy of the colonial Government led a tribal uprising in Gangapur under the leadership of Madri Kalo.

Madri Kalo, a tribal Gaontia or village headman of Bhuyan community took the commanding charge of this movement and organized this movement against the king of Gangapur and British. This movement is known as “Gauntia Meli” in the history of Odisha. He will chiefly be remembered as one who through his selfless sacrifices prepared a solid frame work for a future tribal peasant agitation on massive scale led by “Nirmal Munda”.

As a popular, helpful and tribal Gaontia, he united his people against the King Raghunath Sekhar Deo who had tremendous lust for wealth and thus started armed agitation in 1897 against the Durbar administration.

He was a very popular leader and powerful organizer. He organized his movement from Mahabir Hill of Bargaon which was the nerve centre of his rebellion. Despite best efforts, it became difficult on the part of the Durbar administration to nab the rebels who sheltered in the hills. Finally the state administration with the assistance of his reliable friend the Gauntia of Kuranga arrested Madri Kalo in 1900. He was sentenced for 10 years of imprisonment of which he spent 6 years in Sundargarh Jail and the rest 4 years at Ranchi and was released from Jail in 1910. Four years after his release from the Jail, he breathed his last in 1914 in the village Lamboi near Rajgangpur.

Though he died in critical condition, he left behind for the tribal tenants of Gangapur a rich tradition of popular resistance against

hegemonic oppression of the state’s administration. He fought for Justice and generated a sense of courage and moral strength among his friends who violently waged war against Durbar administration. As a brave leader, he compelled the British to bring changes in their administration. Really he was a charismatic leader of Gangpur who through his movement exposed the evils of age old Durbar administration in traditional line and forced British Government to check the mal-administration in Gangpur state.

For his sacrifice he will remain in the heart of tribal peasants as the first tribal leader who rose a war against the oppressive policies of Gangpur King. In this way he has become a living legend in the history of peasant movement in the state of Gangpur.

(9) Nirmal Munda :

The ‘Munda’ uprising in the last decade of the 19th century in the state of gangpur under the leadership of “Nirmal Munda” was very significant in the history of resistance movement in Odisha.

Nirmal Munda, a converted Christian and a brave tribal leader of Gangpur led the aggrieved tribals against land revenue system in 1934 and demanded a revision of the land settlement. His prime aim was to achieve economic freedom. Under his leadership the rebel Mundas openly revolted against the Queen of Gangpur and British and started “No-rent Campaign.” Dahijiri village became the nerve-centre of the agitation and non-Christian tribal leaders joined hand with Nirmal Munda.

To suppress this movement the British started operation on 25th April 1939 and attacked the rebellious people, fired on the public, killed 28 tribals and arrested Nirmal Munda and his associates. This incident is known as “Simko”



firing in the history of resistance movement in Odisha. He was sentenced for 6 years of imprisonment in Sundargarh and Sambalpur. After the arrest of the leaders, the movement collapsed. He was released from Jail on 15th August, 1947 the Independence day.

Though British Government suppressed this movement, this struggle did not end till independence. As a true tribal leader, he had demanded the tribal rights over forest. However, Nirmal Munda, a fearless freedom fighter well known in Chhota Nagpur and Bonei area sacrificed his life for the economic development and political freedom of tribal people of Gangpur state.

(10) Sadhu Jani and Dunai Jani :

The Kandhas along with other low caste people *panas*, organized their struggle in Banpur, under the leadership of Sadhu Jani and Dunai Jani. They united Kandhas and *panas* and waged war for social justice and economic improvements against both the British and feudal Kings.

(11) Tama Dora:

The tribal people of Malkangiri especially “the Koya tribe” rose in revolt in 1870 against the unjust and oppressive policies of Raja of Koraput and British under the Koya leadership of Tama Dora. Both the king of Koraput and British exploited the tribal people socially and economically.

Tama Dora took the commanding charge of this movement; waged war against mal-administration and exploitation and organized the Koya tribes against British administration and desired justice for his people from king and British.

However, the British authority took repressive measures against the Koya rebels; fired on them; killed Koya leader “Tama Dora” in 1872. Though, he died in firing, Tama Dora

was a fearless leader of Malkangiri and real freedom fighter of Odisha, who sacrificed his life for the freedom of his motherland. He will remain in the heart of the tribal people as a brave Koya leader who resisted against the oppressive and exploitative policies of Koraput King and British authority.

(12) Bhima Bhoi:

Born at “Kankarapada” in Redhakhol, Bhima Bhoi, a blind Kondha Boy and a saint – Poet of Nineteenth Century played vital role to popularize “Mahima Dharma”. Attracted by “Mahima Goswami”, founder of Mahima Culture in Odisha, he embraced Mahima Culture; wielded his pen against the prevailing social injustice, religious bigotry and caste discrimination and played a very significant role in popularizing Mahima Cult by his immortal creations like “Stuti Chintamani, Brahma Nirupan Gita, Nirveda Sahana and Adhyatma Gita”. With his firm belief in one god, one society, one religion, he led this movement from “Khaliapali Ashrama” in Suvarnapur district. He prayed and preached, composed and sang for the liberation of entire world. He sought a synthesis between the life of the world and life of the spirit.

As a great successor of Mahima Goswami, Bhima Bhoi dedicated his whole life to the propagation of the Mahima culture in Odisha particularly in the western Odisha and appeared as a true revolutionary. He did not believe in idolatry, Brahmanical rituals and priesthood veneration. He raised a powerful protest against the distance between man and man; included the female folk into the fold and upheld radical and progressive views like female education and secularism in his works.

However, Bhima Bhoi, an eminent saint of Mahima Culture, has occupied a very significant place in the history of Mahima cult.



Though Mahima cult faced a great setback after the death of Mahima Goswami, Bhima Bhoi saved it from decline through his literature. The tone of social protest and anti-authoritarian feelings of Bhima Bhoi are clearly reflected in his writings. He cherished the religion which characterized the formlessness of god so perfectly that it was not probably revealed by any one. He is greatly responsible for the spread of Mahima Cult not only in the tribal belt of Odisha but also in Andhra Pradesh, Chhatisgarh, Bengal and Assam.

Conclusion :

To conclude all the tribal leaders of Odisha who took the commanding charge of tribal resistance movements united tribals, non-tribals and peasants against the oppressive policies of the British and the Hindu Kings. These uprisings were the first organized assaults on the British, against their Kings as well as on the Caste Supremacists. They had no loyalty towards the kings and no interest in releasing the royal families from British domains.

They organized economic war against their oppressions. All the tribal leaders of these movements were the bravest and most courageous who had started struggle against land-grabbers both foreign and domestic and against socio-economic injustice. However the legendary heroes who fought selflessly for the sake of their tribes, for their homeland and for the country are

always remembered for their heroism, sacrifice and devotion. They were the chief architects of the tribal movements in Odisha and tried their best to protect, their people from exploitation. Their contributions have been recorded in the annals of history.

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People and Public Health: Probing Smallpox and Cholera in Mayurbhanj of Odisha, 1905-60

Samuel Limma

Abstract

The central concern of this paper is to explore the public health scenario of the people and probing how the colonial public health system functioning in the specific disease and particular region, *e.g.* smallpox¹ and cholera² in the context of Mayurbhanj region of Odisha. That doesn't mean the colonial medical or health care system was not advancing in a manner in which the downtrodden or the masses were requiring and expecting from the colonialists for their betterment. But some diseases like smallpox and cholera in the particular area like Mayurbhanj³ the scenario was not so much satisfactory. The question is why the colonial medical facilities were unable to reach the people in the appropriate time as a result of this numbers of people suffered and lost their lives, this is the central argument of this present study in the context of Odisha particularly Mayurbhanj.

Background

Mayurbhanj was a princely state before merging with the Indian state of Odisha in 1948, it was situated on the south of then Chhotanagpur region, on the south-west of Bengal and north of Odisha Province. The north-west region is covered by Similipal mountain area. Majority of the people of this region belonged to *Santhal*⁴ tribal community, the people of this community is living both in the hill and plain areas.

Smallpox was a devastating scourge. A highly contagious viral disease, it killed up to half of those infected, and seriously maimed survivors through severe scarring of the skin with pockmarks, blindness and infertility.⁵ Smallpox

was mentioned by Charaka in the *Susruta Samhita*. Its outbreak was ascribed to harmful food and defective diet, air and water.⁶ Smallpox epidemics were customarily treated as major events in South Asia, receiving the attention of the ruling elites, government agencies, medical practitioners, civilian commentators and ordinary people. The disease evoked widespread fear, and it is important not to ignore this fact. British officials in colonial India were aware that smallpox could transcend racial and geographical barriers, even if they were often unsure about why this was so.⁷

Cholera known as mainly a water-borne disease, originated in India. It was one of the most frequent epidemics in eastern India. In India, the



occurrence of cholera was attributed to the wrath of the cholera deity for violation of Hindu religion by slaughtering cattle for feeding British troops camped in a sacred grove.⁸ The modern history of cholera begins from 1817 when it first attracted attention by its fearful ravages in Jessore⁹ and soon ran its pandemic course within two years over the whole world. The report 1920 on the nature of this disease, prepared by Dr James Jameson in compliance with the orders of the Indian Government, proved that cases of the so called cholera morbus had been known to end fatally.¹⁰

A Study

Both the two diseases smallpox and cholera were significant because the people unusually and unknowingly suffered in large numbers. The colonialists partially succeeded to check the fatal diseases, then the free India government also applied the same policy which is prevalent till now. The present study seeks the true microscopic characteristic of demography during the period under study.

Year	Number of Deaths in Mayurbhanj	
	Smallpox	Cholera
1904-05	30	50
1905-06	8	305
1906-07	17	134
1907-08	9	208
1908-09	24	1116
1909-10	22	12
1910-11	62	36
Total	172	1861

Source: *Report on the Administration of Mourbhanj, For the Year 1909-10*, The Government State Press, Baripada, p. 60.

Smallpox

Smallpox was an infectious disease caused by either of two virus variants, *Variola major* and *Variola minor*.¹¹ The disease was originally known in English as the “pox” or “red plague”; the term “smallpox” was first used in Britain in the 15th century to distinguish *variola* from the “great pox” (syphilis).¹² The last naturally occurring case of smallpox (*Variola minor*) was diagnosed on 26 October 1977. The term *sitala* had been used in *Bhavaprakasha* in connection with the cold treatment for the fever that accompanied smallpox.¹³ The goddess Sitala Devi,¹⁴ it was believed, made her presence known through eruptions and to thwart her was to incur her displeasure. She was therefore pacified by cooling offerings. To counter smallpox, inoculation had long been in use in India.¹⁵

The above statistics shows that from 1904 to 1911 the number of deaths from smallpox was 172.¹⁶ Public health was bad during the year under report in comparison with that of the previous year. The year 1905-06 there were only 9 cases smallpox reported from Sadar Sub-Division. The Sub-Divisions of Bamanghati and Panchpir remained quite free from cholera and smallpox.¹⁷ In 1906-07, public health was good during the year under report throughout the Mayurbhanj state with the exception of Olmarapergannah which showed no improvement. There was no epidemic of smallpox during the year.¹⁸ From 1907-08, public health was much better in the year under report than in the two preceding years.¹⁹ In the year 1908-09, the public health was not satisfactory during the year under review as compared with that of the preceding two years. The public health was bad as the natural accompaniment of a year of scarcity when the people owing to high prices of food grains ruling in the market fall back upon



unsuitable food.²⁰ In the year 1909-10, public health was good under report.²¹

The year 1914-15, public health was on the whole good during the year. 246 cases of smallpox were reported from 11 thanas in the year. Prompt measures were taken to vaccinate all unprotected persons in each locality on the outbreak of the disease which in one case was allowed to assume the proportions of an epidemic.²² The year 1917-18, public health was better, 315 cases of smallpox were reported from 10 Thanas in the year (8 within the Sadar and 2 in the Kaptipada Sub-Division) with 14 deaths. 167 cases were reported in the Baripada town of which 5 were proved to be true cases of smallpox.²³ In the year 1919-20, deaths were 202 from smallpox which was reported in the state-150 deaths in Sadar, one at Bahalda, 19 in Panchpir and 32 in the Kaptipada Sub-Division.²⁴ The year 1923-24, the health of the people throughout the Mayurbhanj state was satisfactory due to good harvest in four successive years and better economic condition of the people. Very interesting thing was that, some cases of smallpox were reported from the jurisdiction of the Muruda, Baisinga and Barsahithanas in the Sadar Sub-Division. A few cases occurred in the Kaptipada Sub-Division, and some cases were reported from the Bamanghati and Panchpir Sub-Divisions.²⁵ In the year 1925-26, the cases of smallpox was 1,063 out of that 118 people died.²⁶ And the very next year 1926-27 the cases increased four times than the previous year as 4,712 and the number of deaths increased nearly six times as 648.²⁷

From the beginning of the year 1934-35, smallpox broke out at some places which, in no time, spread all over the state of Mayurbhanj with the exception of a few places. Out of 12,506 cases, 1,112 deaths were reported against 1,887 cases with 563 deaths in the previous year. Public

health was not quite satisfactory at many places during the year.²⁸ After five years in 1939-40 the number of deaths decreased nearly half as 713 deaths and the cases decreased nearly one sixth as 2,068.²⁹ And then after five years 1944-45, the number of deaths increased nearly doubled as 1,338 and the cases increased more than double.³⁰

During the last forty years from 1905 to 1945, the number of deaths from smallpox sometimes nil and some year very tiny percentage and the very next year it increased so high, may be due to the unwillingness of the colonial officials and improper implementation of vaccination.

Smallpox		
Year	Attack	Death
1955	37	6
1956	51	9
1957	374	117
1958	292	32
1959	314	48
1960	39	Nil
Total	1107	212

Source: Nilamani Senapati, *Odisha District Gazetteers, Mayurbhanj*, Odisha Government Press, Cuttack, 1967, p. 436

In the post-colonial period Mayurbhanj district was sometimes in trouble for the disease especially due to smallpox. The death rate of smallpox was 0.02 in 1955 after three years in 1958 the death rate was so high as 0.55.³¹ But as per the number of deaths from this disease so high in the year 1957, people died nearly more than twenty times in this year as from 6 to 117. After three years the number of death was nil in 1960. During the last five years 1,107 people were attacked due to this disease and 122 people died.³²



Cholera

Cholera is an infection of the small intestine caused by the bacterium *Vibrio cholerae*.³³ The main symptoms are watery diarrhoea and vomiting. This may result in dehydration and in severe cases grayish-bluish skin. Transmission occurs primarily by drinking water or eating food that has been contaminated by the faeces (waste product) of an infected person, including one with no apparent symptoms.³⁴ Cholera came to be linked with the goddess Kali and offerings of goats and buffaloes were made to appease her. Elsewhere in India cholera was known as *Olai-candi*, *Ola Bibi*, or *Mari mai*, or was worshipped as the male deity, Hardaur Lala.³⁵

From 1905 there were outbreaks of cholera at one place or other in the Sadar Sub-Division throughout the year. The epidemic was of a rather virulent form in the town of Baripada and in the two months of April and May 1905, 77 persons succumbed to the disease. 204 deaths were reported from the interior of the Sadar Sub-Division. Olmara reported 47 and Baisinga 181. Most of the cases appeared to have originated from pilgrims returned from Puri. Active preventive measures were taken as far as possible. This together with the peculiar nature of the soil and climate and timely rain prevented the epidemic from taking root at Baripada.³⁶ The year 1908-09 the public health was not satisfactory as compared with that of the preceding two years. There was moreover an outbreak of cholera in Mayurbhanj Proper and at Bahalda and Karanjia, 1,357 attacks and 1,105 deaths were reported. The spread of the disease was checked by the adoption of preventive sanitary measures. The public health was bad as the natural accompaniment of a year of scarcity when the people owing to high prices of food grains ruling in the market fell back upon unsuitable food.³⁷

After ten years the death rate and the number of deaths decreased nearly half, in 1920, due to cholera 638 deaths reported in the year - 205 deaths in the Sadar Sub-Division, 97 in Bamanghati, 299 in Panchpir and 37 in the Kaptipada Sub-Division.³⁸ After a decade in 1930, only 17 cases of cholera reported, 6 at Thakurmunda in the Panchpir Sub-Division with two deaths and 8 within the jurisdiction of the Muruda Police Station in the Sadar Sub-Division with 6 deaths. No case of cholera was reported from the Bamanghati Sub-Division.³⁹ In the year 1940, unlike the previous year, the condition of public health continued to remain very unsatisfactory in several parts of the state throughout the year, in spite of the adoption of all sorts of ameliorative measures. Cholera broke out in epidemic form in villages under Baisinga, Muruda, Bangriposi, Khunta and Udala Police Stations. In all 80 cases of cholera were reported from these Thanas, of which 56 proved fatal. Immediate and efficient prophylactic measures were taken in the affected areas. As a result, the disease could be brought under control with 56 deaths against 35 deaths out of 52 cases last year.⁴⁰

Cholera

Year	Attack	Death
1955	6	2
1956	20	10
1957	68	23
1958	208	89
1959	48	16
1960	Nil	Nil
Total	350	140

Source: Nilamani Senapati, *Odisha District Gazetteers, Mayurbhanj*, Odisha Government Press, Cuttack, 1967, p. 436.



In 1944, the public health was rather unsatisfactory at several parts of the state in spite of all measures taken to improve it. Cholera broke out in epidemic form in villages under the jurisdiction of Baripada, Kuliana, Bangriposi, Suliapada, Muruda, Olmara, Barasahi, Baisinga, Betnoti, Khunta, Udala, Rairangpur, Bahalda, Jashipur and Reruana Police Stations. In all 1,698 cases of cholera were reported of which 959 proved fatal. The Prevention of Cholera Regulation, 1943 had to be enforced to control the cholera epidemic of Baripada town and its suburbs.⁴¹ During the five years from 1955 to 1960, the people of Mayurbhanj suffered in cholera as 340 out of that 140 people lost their lives. The year 1958 was so fatal because 89 people lost their lives, the death rate was 0.02 in the year. From 1955 to 1958 the number of deaths rapidly increased from 2 to 89. And the very next year in 1959 it suddenly decreased as 16 nearly one fourth.⁴²

Conclusion :

During the period under study both in the colonial and post-colonial period, the health scenario remained same like uneven advance both under the colonialists and post-colonial times even in the two five year plan periods. It is really no doubt that vast number of lives could be saved due to the British medical or health care policy. But the health scenario had not changed phenomenally over the period and also even after 1947. It is proved in the statistics. Due to improper and unwillingness of the government official, the number of deaths was sometimes nil and sometimes so high. In the year 1904-05, 30 people lost⁴³ their lives in smallpox, in 1959, 48 people died, the health scenario remained the same after more than five and a half decades.⁴⁴ The scenario of cholera, due to this 50 people died in 1904-05 and after five and a half decades 16 people died due to this disease, we can say

that the cholera condition remained same and unable to satisfactorily change. The colonial health care and medical policies were responsible for the health condition because the scenario remained same even in the post-colonial time during the period under study.

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1. The disease is also known by the Latin names *Variola* or *Variolaveria*, derived from *varius* ("spotted") or *varus* ("pimple"). The last naturally occurring case of smallpox (*Variola minor*) was diagnosed on 26 October 1977.
2. Cholera is an infection of the intestine by the bacterium *Vibrio cholerae*. This may result in sunken eyes, cold skin, decreased skin elasticity, and wrinkling of the hands and feet. The dehydration may result in the skin turning bluish. Symptoms start two hours to five days after exposure.
3. The rulers of the Bhanj dynasty ruled over this state in unbroken succession since about the 9th century A.D. The name of the state under the early Bhanja rulers was Khijjinga Mandala, named after the capital Khijjinga Kotta.
4. The *Santhal* (also spelled as *Santal*, and formerly also spelt as *Sontal* or *Sonthal*) are a scheduled tribe of India, who live mainly in the states of Jharkhand, West Bengal, Bihar, Odisha, and Assam.
5. Sanjoy Bhattacharya, Mark Harrison, Michael Worboys, *Fractured States: Smallpox, Public Health and Vaccination Policy in British India 1800-1947*, Orient Longman Private Limited, New Delhi, 2005, p.1.
6. Mridula Ramanna, *Western Medicine and Public Health in Colonial Bombay: 1845-1895*, Orient Longman Private Limited, New Delhi, p.125.
7. Bhattacharya, *opcit*, p.2.
8. Kabita Ray, *History of Public Health: Colonial Bengal 1921-1947*, KB Bagchi & Company, Calcutta, 1998, pp. 61, 62.
9. Jessore is a district in the southwestern region of Bangladesh. It is bordered by India to the west, Khulna District and Satkhira District to the



- south, Magura and Narail to the east, and Jhenaidah District to the north.
10. Ray, p.62.
 11. *Variola minor* is of the genus orthopoxvirus, which are DNA viruses that replicate in the cytoplasm of the affected cell, rather than in its nucleus.
 12. The Great Pox—commonly known as the French disease—brought a different kind of horror: instead of killing its victims rapidly, it endured in their bodies for years, causing acute pain, disfigurement, and ultimately an agonizing death. Yale University Press.
 13. Ramanna, p.125.
 14. David Arnold, *Colonizing the Body: State Medicine and Epidemic Disease in Nineteenth-Century India*, University of California Press, Berkley, p.125.
 15. Ramanna, pp.125-26.
 16. *Report on the Administration of Mourbhanj, For the Year 1905-06*, The Government State Press, Baripada, p. 68.
 17. *Ibid.*, p. 68.
 18. *Mourbhanj, For the Year 1906-07*, Baripada, p. 59.
 19. *Ibid.*, 1907-08, p. 62.
 20. *Ibid.*, 1908-09, p. 66.
 21. *Ibid.*, 1909-10, p. 60.
 22. *Report on the Administration of Mayurbhanj, For the Year 1914-15*, The Government State Press, Baripada, p. 25.
 23. *Mayurbhanj, For the Year 1917-18*, Baripada, p.46.
 24. *Ibid.*, 1919-20, p. 55.
 25. *Ibid.*, 1923-24, p. 63.
 26. *Ibid.*, 1925-26, p. 79.
 27. *Ibid.*, 1926-27, p. 87.
 28. *Ibid.*, 1934-35, p. 72.
 29. *Ibid.*, 1939-40, p. 115.
 30. *Ibid.*, 1944-45, p. 144.
 31. Nilamani Senapati, *Odisha District Gazetteers, Mayurbhanj*, Odisha Government Press, Cuttack, 1967, p. 434.
 32. *Ibid.* p. 436.
 33. *Vibrio cholerae* is a Gram-negative, comma-shaped bacterium. Some strains of *V. cholerae* cause the disease cholera. *V. cholerae* is a facultative anaerobic organism and has a flagellum at one cell pole. *V. cholerae* was first isolated as the cause of cholera by Italian anatomist Filippo Pacini in 1854, but his discovery was not widely known until Robert Koch, working independently 30 years later, publicized the knowledge and the means of fighting the disease.
 34. Symptoms may be chronic, relapsing or remitting. Asymptomatic conditions also exist (e.g. subclinical infections and, sometimes, high blood pressure).
 35. Ramanna, p.125.
 36. *Mourbhanj, For the Year 1905-06*, Baripada, p. 68.
 37. *Ibid.*, 1908-09, p. 66.
 38. *Mayurbhanj, For the Year 1919-20*, The Government State Press, Baripada, p. 25.
 39. *Ibid.*, 1930-31, p. 82.
 40. *Ibid.*, 1939-40, p. 115.
 41. *Ibid.*, 1943-44, p. 116.
 42. Senapati, p. 436.
 43. *Ibid.*, 1905-06, p. 68.
 44. Senapati, p. 434.

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Mahisamardini-Durga in Odishan Iconography

Rabindra Kumar Behuria

In India the antiquity of worship of Mahisamardini Durga goes back to the remote past. The original Devi-Mahatmya section of the Brahmananda Puran speaks of the various early forms of the Goddess, such as Mahisamardini, the Matrika and Chamunda etc. T.A. Gopinath Rao has collected many other forms and names of the Deity along with Her iconographical details from the *agamas*. Different literary works describe various iconic types of the deity. The difference lies in the number of hands and *ayudhas* attributed to the Devi. In Odisha we find Mahisamardini Durga images having two to twenty arms with various *ayudhas* ranging from very early time to modern period.

In the Vedas She is described as Aranyani i.e. the goddess of the forest. This reference is also found in the Chandi. Uma/

Hemavati, Her another name is found in the Upanishad. There is also mention of Durga in Taittiriya Aranyak's Narayan Upanishad and in the *Vaksakha* of the Rig Veda. In the Markandeya Purana there is a chapter called Devi Mahatmya i.e. 'the glories of the goddess'. Here She declares that Oh Gods, I shall nourish the whole world with life sustaining vegetables grown out of my own body during the heavy rains in monsoon. I shall then earn fame as Sakambari i.e. "herb bearing". A popular form of Durga, Mahisamardini plays a vital role not only in the spiritual life, but also in the socio-religious life of the Odishan people from the earliest time to the



present day. The Primary function of the deity is to combat demons who threaten the stability of the cosmos. In this role She is represented as a great battle queen with many arms each of which wields a weapon. She mounts on a fierce



lion and is described as irresistible in battle. She is most famous for killing Mahisasura, the buffalo demon. Her most popular epithet is Mahisasuramardini, the slayer of Mahisasura and Her most common iconographic representation shows Her killing the demon.

In Odisha we find reflection of evolution of all types of Durga and Mahisasuramardini icons in sculptural representation. From a stratified deposit Dr. N.K.Sahu has unearthed a two handed Durga image in archer's pose from Maraguda valley of Nuapada district. There is an inscription on the pedestal of the deity which reads as "Maheswari Bhavada". Dr. Sahu has identified the image as the family deity of the Nalas and has attributed to 5th century A.D on palaeographic ground. This is the earliest two handed Durga image of Odisha recovered from a stratified deposit with inscriptional reference. It is four feet high, two armed and stands in *alidha* posture facing right while the lion at Her feet faces left. From 6th-17th century onwards we find representation of Mahisamardin Durga in most Siva and Sakta temples.

Biraja at Jajpur, the earliest Sakta Shrine in Odisha is a two armed Durga engaged in killing the buffalo demon. Riding on a lion, She holds a spear (*sula*) in Her right hand which pierces the body of the buffalo demon and pulls its tail in Her left hand. Her right foot presses the head of the animal. The date of the image is assignable to pre-Gupta or Gupta period. R.P. Chand indicates that the two armed Durga appears to me to be the earliest form of the goddess conceived by the votaries and Biraja represents the earliest phase of the cult of the goddess.

Next in order of Chronology may be placed an image of four-armed variety at

"Jahambira in the district of Keonjhar. She holds a sword in Her upper right hand, a shield in the left upper hand, the trident in the right forearm piercing the neck of the buffalo headed demon. Here the demon is half animal and half human having a sword in one of his hands. Lion is absent here. This image may be placed to the post Gupta period. Another two-armed image of the same period is noticed at Someswar in the district of Puri.

A four-handed Durga image in profile is worshipped by the villagers of Ranipur in Bolangir district. The sculpture is kept under a tree near the Jagamohana of a Siva temple to the west of the village. As the bottom portion of this sculpture is buried underneath the earth, Her Vahana lion is not visible. The goddess is wearing Hara, Aksamala on Her wrist, arms and waist portion and anklets on Her feet. Both Her lower hands are placed on the knee-portion of the left-leg, which is raised and placed on the chest of the demon, Mahisasura. A snake (*Sarpa*) is attacking the demon from the back portion of his head. The *Sarpa* is most probably hold by Devi in Her upper left hand, which is broken. The upper right hand is raised, but the object in it is not clear. The peculiarity of this sculpture of Mahisamardini Durga is that the *Trisula* (Long trident) is not there in the hands of the goddess.

Another four handed Durga in Her Mahisasurmardini aspect is enshrined in a separate shrine to the north of the brick built Jagamohana of the Kosalesvara temple at Vaidyanath in Sonapur district. In Her up-raised proper right hand is a *khadga*, while in the lower left hand is a *Dhanu*. She is holding a long trident in Her upper left hand which is pierced into the mouth of the demon. In Her lower right hand She is holding the tail of Her



Vahan-the lion. The Jatabhara adorning Her head is specifically suggesting the Panduvamsi feature, i.e of 7th-8th century A.D.

The six armed Mahisasuramardini Durga image found in the Parsurameswar temple of Bhubaneswar dated to 6th/7th century A.D. is a beautiful figure of early Odishan art and iconographic tradition. From chest upward the deity is profusely decorated with beautiful head dress, Karna Kundala, Mala and Kankan. The deity is seen holding a sword in upper left hand while in the upper right hand She is pressing the face of the demon buffalo. In middle left hand She is piercing the Trisula on the neck of the demon while in lower left hand She holds a pointed *ayudha*. In the right middle hand She is holding *khetaka* while in the lower right hand She holds a bow. The representation of Mahisa is pathetic, being completely overpowered by the powerful Durga. The stylistic and flamboyant exposition of the deity is marvellous. We have several such other representations in Uttareswar temple and Mohini temple. Vaital temple of Bhubaneswar was a famous Sakta centre. In this temple we find a rare Mahisasuramardini Durga figure killing demon Mahisa. The general composition of sculptural representation is Parsurameswar temple.

An unique image of eight handed Mahisamardini Durga, of the height of around two feet and a half and breadth of eighteen inches was unearthed a couple of years back on the bank of a rivulet Suvarnarekha (Mayabati) at Rampur, situated on the outskirt of Patnagarh town of Bolangir district. Objects hold by the Goddess in Her proper right hands from top to bottom are *khadga*, *sula*, arrow, and the lowest one in Abhaya Mudra, while objects in proper left hands are *khetaka*,

Dhanu, Kunta and Nagapasa. In the proper right side of the Pedestal demon Mahisa in the theriomorphic buffalo form is already beheaded, as a result of which trembling down on its fore legs, and the anthromorphic form of the demon coming out from the cut neck of the buffalo. The demon is depicted in the kneeling down position and being attacked by the goddess, Who has plunged the long trident deep into the face of the Mahisasura, while strangling his head by putting the serpent-noose-around his neck. Her Vahan, the lion is seated in the left side of the Panel, which seems quite unusual. The heavy earrings hanging from Her ears and the Karanda Mukuta on Devi's head as well as absence of the Vidyadhara couple on both the topmost corners of the back-slab suggest an early dating i.e 7th/8th century A.D for this image. This image was for the first time reported by learned scholar Dr. Jadumani Mohapatra.

Ten-handed Durga is worshipped as goddess Kusangei in a temple of the 11th century at Kusang in Bolangir district, which temple is a prototype of Lingaraj temple of Bhubaneswar, most probably built by the Somavamsi king Yayati-II (Circa 1024-1060 A.D.). Patanesvari enshrined in a temple at Patnagad is none else than ten-handed Durga in Her Mahisasuramardini form.

Dasabhuja Mahisasuramardini was even more common and more popular in Odisha. Availability of this variety of image in different parts of Odisha either as presiding deities or as side deities indicates its wide distribution. She in this form is depicted as the war-goddess with full energy produced from the flames of the Gods and bearing the *ayudhas* of the Gods such as Shiva's trident, Vishnu's disc, Varun's conch, Agni's dart, Yama's iron



rod, Vayu's bow, Surya's arrow, Indra's thunderbolt, Kuver's mace, and various weapons of other gods. Of the numerous Dasabhuja Mahisasuramardini images mention may be made of the beautiful ones found at Pitapura, Lataharan, Niali, Jageswar on Prachi valley, in Bhattarika temple near Baramba, Kanak Durga near Remuna in the district of Balasore, Padhuan near Basudevapur at Bhadrak and at many other places. The ten armed figure of Mahisamardini Durga found in Sisireswar temple of Bhubaneswar datable to 8th/9th century A.D., is another artwork. Here we find buffalo-head of the demon being pressed by the deity forcefully while the Trisula piercing the neck and the demon in complete subjugation.

Twelve armed Mahisasuramardini sculptures are not many in Odisha. However two such images are indicated by the scholars—one in a new temple on the eastern edge of Bindusarovara tank at Bhubaneswar known as Dwarabasini and other known as Dakeswari near Chandbali in the district of Bhadrak. In this variety ball and Pasa are added to the other Ayudhas. Two-eighteen armed Mahisamardini images are noticed, one such image is found as a presiding deity in the Kapileswar temple of Dia near Nirakarpur and the other as the presiding goddess in Prachi Valley. An image of 20 armed Mahisamardini Durga figure at Salebhato in Bolangir district is the only one representing this variety.

Thus, worship of Goddess forms an essential part of religious consciousness of Odishan people.

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Princely State of Gangpur

Harihar Panda

Abstract:

The story of Odisha says a history of some thousand years ago. It has experienced a wide narration of valiant warfare, adoption of variant dynasties, insertion of public representation in monarchy and many more. Even during the English period the Feudatory system has gained an important role that has also put pressure in obtaining rights for its indigenous people. The post independent era has also witnessed a fair participation of royal family members i.e., kings, queens, Pattayats, Chhotrays, Deewans and more in democracy. The infrastructures built during state time still act as core houses for implementing development activities in our state. This article will focus on the establishment of Gangpur feudatory state and its role during the statehood and also revisit the infrastructures of that time. But many of them are still in a miserable condition. This attention may put a beam of light on them to spread our culture, conservation of history and promotion of participatory tourism.

History & folklore

It is a story of more than a thousand years ago, when the entire Kalinga, Udra and Kosala were under the rule of Somavamshi kings. The ruler at Jajnapur of the entire empire Janmejaya-II falls into trouble by the Gangas, Chhindaka-Nagas and Kalachuri kings. They disturbed the Somavamshi Keshari kings through repeated attacks and conspiracy. Janmejaya and his allies became unable to control the disturbances; as a result they witnessed the decline in their imperial power gradually.

Janmejaya's contemporary Kalchuri king, Prthivideva I [i] assumed the title of Sakala-Kosaladhipati, which suggests that he has seized Kosala region. Similarly the Ganga king Rajaraja-I Devendravarman and his son claimed to have

defeated the kings of Utkala and Kosala, Chhindaka-Naga chief Someshvara I also declared to have defeated the Udra chief and captured six lakh and ninety-six villages of Kosala. Sometime it is said that after the arrival of Gangas the Bhanu Ganga-III has sheltered himself here at the Sundargarh region. Different epigraphs found in several places of western Odisha suggested so.

But these evidences never confirmed that the rulers of Keshari dynasties were completely wiped out. In some places they remained as chieftains under the supremacy of the Gangas, Kalachuri and Chhindaka Nagas. From among such kingdoms Gangpur presently known as Sundargarh was one of the most discussed states that kept its existence till Indian independence. The cave paintings, lithics and copper plates



excavated from different places of western Odisha have recalled the stories of Keshari kings here.

But the present royal family members of Gangpur don't bear the blood of the Somakula or Keshari dynasty. They claimed themselves as Sekhar Vamshis. This Sekhar dynasty again a foreign entity came from Singhbhum. Several stories are there narrating the beginning of Sekhar raj in Gangpur. One of such stories can be mentioned here to understand the socio-political situation during emergence of Sekhars in Gangpur. When the Keshari or lion line died out, the tribes or aboriginal people of the land called as Bhuyans searched for a king to rule over them. As the tradition of tribal ruling was not prevalent earlier and the Bhuyans used to act as chieftains under the imperial rulers like Kesharis or Gangas. The old Zamindaries of Gangpur named Sarapgarh, Sargipalli Hemgiri, Nagra, Hatibari also witnessed Bhuyan chieftains as their revenue and administrative heads.

During this search of a king, some of the influential Bhuyans stole a child from the Sekhar family of Singhbhum or Panchet and elected him as the Chief[ii]. The Bhuyans as guardian were regarded as 2nd decision maker next to the king. And they used to coronate the new King each time after the loss of the ruler. This tradition is still continuing at Gangpur palace as a token of Royal custom.

Folklore of Gangpur says that the Bhuyans after coronation or Tilak ceremony named the stolen child as Gangadhar Sekhar Deo and he is believed as the founder of Sekhar dynasty at Gangpur. After him not less than 20 kings of this lineage have ruled over Gangpur. This has got a princely state status during the British. A unique story of rule of queen as regent is seen here. During the queen rule under Rani Janakiratna Devi Gangpur has achieved milestones in modern administration and education under British patron.

This Sekhar Vamshi kings have also took asylum of the Chauhans of Patnagarh during Raja Prithwi Singh of Patnagarh. According to the then British Commissioner HB Imphey, Prithwisingh Dev was the 4th king of Patnagarh in Chauhan rule and he included Bonai, Gangpur, Bamanda and Suraguda in his kingdom. [iii]

The state was under the suzerainty of Sambalpur, which formed part of the dominions of Maratha Rajas of Nagpur. It was ceded to British East India Company in 1803 by the treaty of Deogaon with Maratha king Raghuji Bhonsla. In 1821 the feudal supremacy of Sambalpur over Gangpur was cancelled and the chief of Gangpur was given with a Sanand to rule over Gangpur under the British direction. The state was transferred to Odisha division from Chhotnagpur Division in 1905.

Present Raja

Presently Samarendra Sekhar Deo is sworn in as the Raja of Gangpur. He is considered as the 23rd heir of this dynasty. He is a very young and dynamic guy with keen interest in day to day politics. His mother was actively involved in politics. He along with his mother, wife Vigyani Kumari-daughter of Maharaja Charanamrit Singh Deo Bahdur of Maihar and one issue are staying at the Kishore Mahal Palace. In an interview he has expressed his desire to make the palace as a heritage Hotel and so started renovating this. As Gangpur is considered as a very important place for tribal tourism in Odisha this idea of making the palace a heritage hotel will attract the visitor- he believes.

Physical Situation:

After the cancellation of dominion of Sambalpur over Gangpur the state was demarcated with an area of 2492 square miles. It is bounded on the north by Jashpur state and Ranchi district of British dominion. On the south



by Sambalpur and Bonai and Bamra states; On the west by Raigarh state of Central provinces.

River Ib is considered as the lifeline for Gangpur state. It enters to the state from Jashpur. In Sambalpur it joins with Mahanadi and latter at Panposh it joins with Sankh and koel. This river system controls the entire agriculture production of the state. Depending upon the river courses we found habitats on each side. Beside agriculture River Ib is considered as the main dependant transport system. It is said that diamonds have occasionally found in the sands of Ib. Some group of people identified as Jhorias search for diamond and gold in the flowing water and beds of the river.

The Union of Sankh and Koel near Panposh have created a scenic beauty for the Gangpur state. It has attracted the British and tourists also. *In the Hindu mythology, Sage Parasara was attracted to this beauty and then to the amour of a fisherman's daughter named Matsyagandha. The relationship with Matsyagandha gave birth to Sage Vyasa, who compiled the Mahabharata. As Vyasa was born at this place this site is named after him as Vedavyasa and is also acting as a major tourist spot in Sundargarh.* An image of sage Vyasa is here to narrate and remember the mythological event.

Gangpur during British Administration:

The East India Company (1821) granted first Sanad in favor of Raja Indra Sekhar Deo of Gangpur. It was revised in 1827 after the permanent cession for a term of five years. At that time Parsuram Sekhar Deo was the Raja.

This was allowed till 1875. The queen granted Sanad in 1899 and when Gangpur separated from Chhotnagpur a fresh Sanad was issued in 1905[iv]. By this Sanad the chief of Gangpur enjoyed powers on behalf of the British crown. A stability of administration was observed during the

British raj and new state buildings were also made during this period.

There are three Palaces in Gangpur built in a very close proximity. The oldest building is in a ruined condition and the 2nd one is used as the residence of the royal family members. The most important House for the then administration was considered as the Kishore Bhaban situated on the bank of the River Ib. Now also it is identified as the royal palace of Gangpur. 18th king Raghunath Sekhar Deo is believed to have built the palace in 1915, when more place for royal families were in need. The Palace is named after Yubraj Birkishore Deo who was deceased in a very young age.

Raja Raghunath Sekhar Deo succeeded the Gaadi in November 1858. At that time he was a minor. His uncle and brother of late Raja Janardan Sekhar Deo, Lal Giriraj Sekhar Deva was appointed as the Sarbarahkar during his minority. In 1865 Raghunath took the charge of administration.

Raghunath Sekhar Deo was trained to administer the state by the British during his minority. Therefore he has a great inclination to the English men. He adopted many welfare activities in the state. He started a population census and new settlement methods, suppressed the long time continued disturbance among the Gaontias and Naiks, and also put the foundation stone for modern education with the help of the English officers. His attitude and respect for British administration has made the English Officers to offer him the title of *Maharaja*. But at the early age of his regime he was also punished by the crown because of promoting witchcraft. In 1875 he was arrested and put behind the bars at Ranchi.

During his period first time the British Govt has appointed one Diwan or chief executive for smooth running of the administration. After him



Bhabani Shankar his grandson became the ruler. He shifted the King's residence to the newly built Kishore Mahal. From his period the ruler used to stay at the Kishore Mahal with their families.

Kishore Mahal is a two storied building with Anglo-Indian style of architecture built. The entire palace is divided into three parts. Court yards are there to provide a well ventilated atmosphere inside the rooms. 1st part was dedicated to Sentries and security personnel. The second part was residence of the Raja and his family. Third part was for the servants or *Poilis*. In the second courtyard two beautifully carved *Mandaps* are found. These two are made by Maharaja Raghunath for the thread ceremony of his grandsons.

Maharaja Raghunath Sekhar Deo built the Jagannath temple in the year 1916. Probably it is the last temple made during statehood of Gangpur. Now it stands as a symbol of Utkalian culture and tradition. A marble piece at the entrance of the temple establishes the foundation date of the temple. This temple is managed by a separate trust board.

Bhabani Sankar acquired the Gaadi in 1919 and remained as Raja for only 11 years. He passed away in a very young age of 32 only. He was a very well behaved and benevolent ruler. Sometimes he took decisions but couldn't stick on that so he again returned to the old policy. This was because of his immaturity in administration as told by the historians.

Rani Janakirathnayamarjee:

Bhabanishankar's death has turned the Gangpur administration to a new direction. Queen Janakirathnayamarjee assumed the charge of the state as the Regent Rani Sahiba. She was a learned woman with wide vision and determination. She belonged to the Royal family of Kurupam, situated in Modern

Visakhapatnam of Andhra Pradesh. Her father was Raja Vyiricharia Virbhadra Raju Bahadur Garu and mother was Rani Sahiba Narasayamma Patta Mahadevi Garu. During the study at Mayo College of Ajmer Bhabanishankar visited the city and fell in love with Janakirathnayamarjee. Then they got married and settled at Gangpur. After assuming power she devoted her time to reconstruct Gangpur. First of all she requested the British Govt to appoint one talented officer as Diwan for her state. With her request Khan Bahadur Abdul Khan was appointed as the Diwan replacing HD Christian. She established modern systems for collecting revenue and extending developmental administration. With a new mind and broad ideas she started imparting English education in the state and involving people in the administration. So a new council building was made aside the main palace in 1944. She acted as the president of the council and to help her in administration two ministers were nominated from among the *Prajas*. This may be due to the pressure raised by the British rulers on the princely states to suppress the people's agitation at different parts. Now this council building is not in the possession of the Royal family.

Different departments were made during her period. About 7 UP schools and 19 LP schools were established. Jail, Police, Court buildings were built during her period. When the 2nd world war broke out Rani Janakirathna helped the British force both by money and manpower. She had donated 20 thousand rupees to Imperial relief fund. Respecting the request of the English administration she bought war bonds and also sent soldiers to France.[v]

The British officers were impressed by her skill of administration and awarded her with prestigious CEB title in 1945. At that time she staged her son Udit Pratap Sekhardeo as the ruler. He was the last ruler and signed the merger treaty with India.



Society and people:

Beside Bhuyans other five types of tribes like Gonda, Oraons, Khonds, Majhis and Agarias lived here in Gangpur state. The tribal dominated Gangpur was based upon many superstitions. Colonel Dalton admitted that Human sacrifice was a regular tradition at the shrine of Kali in Sundargarh.

The girls betrothed at a very early age but remain in their father's house till they grew up to women. This indicates that the child marriage tradition was little bit improved and modified. Widow marriage and re marriage were also allowed in this system.

Beside agriculture, business like importing sugar, salt, exporting articles like cotton, sesamum, lac, honey arrowroot, wax and catechu to other places by road and waterways continued during the royal administration.

Merger

This state has seen a vigorous agitation from the inhabitants in the name of *Praja Andolon* as seen in other states also. The Amco-Simco violence is considered the most important one. Though, it ended with a blind firing that claimed loss of 32 tribal lives, but opened the eyes for others. It is alleged that people didn't give any revenue to the Royal court and disobeyed the rules of the state. The King Bir Udit Pratap Sekhar Deo became afraid of this movement and stayed out of the state at his maternal uncle's state i.e., Visakha Patnam. He considered Vizag as safer than Gangpur. So the estate at Gangpur lost its importance gradually.

After India's independence, a movement for merger of princely states in India was started by the Union Home ministry. To protect self interest of the royalty in Odisha Maharaja of Patna made an ally with some states in the eastern region and put demands before Sardar Ballav Bhai

Patel the then Home Minister of Indian Govt. This charter was consisted of four major charters. First of all they demanded Odisha legislature should be of bicameral and the Upper House should bear the rulers of the 26 princely states and their heirs as permanent members. The second important point was regarding fixed and guaranteed Privy Purse, protection of private properties and personal privileges[vi]. Sardar Ballav Bhai Patel and his secretary VP Menon considered all these demands and assured them for a dignified life by passing the demands to the state Govt to make them fulfilled. After a long discussion at Cuttack the ruler of Gangpur signed the merger agreement with Union of India at Cuttack and let the state to be part of the Odisha state in December 14, 1947. From 1st of January this has been executed and Gangpur is considered as an important District of Odisha with the modern name Sundargarh as its Headquarters.

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- [ii] LEB Cobdaine amsay: The feudatory states of Odisha, Logos Press.
- [iii] Mukteswar Patel: Swarnaprasu Gangpur; Abinash Publications: Mukteswar Patel was an employee under regent Rani Janakiratna devi.
- [iv] LEB Cobdaine amsay: The feudatory states of Odisha, Logos Press.
- [v] Indian Nobility
- [vi] VP Menon, Integration of India; Orient Blackswan.

Harihar Panda, MIG-51, Ananta Vihar, Pokhariput, Bhubaneswar-20.



ODISHA UPDATE

ODISHA RANKED 7TH AMONG STATES IN LABOUR REFORMS

Odisha has been ranked as 7th in Labour Reforms in India. This has been released in 'Implementation of Business Reforms Report, 2015' prepared by World Bank and CII recently. Minister, Still & Mines, Labour & ESI Shri Prafulla Kumar Mallik reacting on this success said it will build confidence in investors and attract investment to the state.

During a year period the Labour and ESI Department has taken several positive measures for good service delivery and better citizen interface. The Composite Inspection Scheme introduced by the Department will help in timely inspection and preparation of transparent inspection scheduled. The industries and commercial establishments also will have a special scheme like Voluntary Compliance Scheme where inspection will be made once in three years.

Likewise, one Common Application Form (CAF) which makes it easier for investors to obtain statutory clearance from different Departments through a single window system is introduced. Seven Acts like Odisha Shops and Commercial Establishment Act, 1950, the Beedi & Cigar Workers Act-1996, Motor Transport Workers Act-1961, Contract Labour(R&A) Act-1970, Inter State Migrant Workmen (RE&CS) Act-1979, Building & Other Construction Workers (RE&CS) Act-1996 and Industrial Employment Standing Order Act- 1946 have been brought under the Odisha Right to Public Services Act-2012 to ensure time bound registration, renewal and issue of licences.

The Directorate of Factories & Boilers have enlisted 12 nos. of services for ease of doing business in the state. Online service for registration through e-Biz portal of Government of India will encourage the investors. Now approval of extension plans, renewal of factory licences for factories employing up to 100 workers is entrusted with the Dy. Director of Factories and Boiler. One dedicated Shramik Sahayata Helpline has been set up for workers. Besides, seasonal hostel for children of migrant workers' families is set up. In the four migrant-prone districts Special Police Officers are deployed to check the illegal migration of workers. Further, employment opportunities to migrant workers in their locality has been planned for providing 150 days work in a year under MGNREGA and the cost of additional 50 days will be borne by the State Government.

Subash Nial, I.O



SHELTER FOR URBAN HOMELESS PUT ON TRACK (near Bus Stands, Railway Stations and Hospitals.)

In another step forward towards ensuring right to shelter, shelter for urban homeless has been put on track with Chief Secretary Shri Gokul Chandra Pati taking a video conference with Collectors of several districts from secretariat conference hall. The Secretary, Housing & Urban Development Shri G. Mathivathanan presented the details of the project and outlined the issues for discussion. Chief Secretary has advised the Collectors and Urban Local Bodies to construct the shelters near bus stands, hospitals and railway stations and other such places where more number of homeless persons are seen. The Collectors have been directed to prepare the detail plan and estimates by 15th October and send those for Govt. approval.

Detailing the project, Secretary, H & UD said that the urban shelter is meant for people who live and sleep in pavements, parks, railway stations, bus stations, places of worship, outside shops and factories, at constructions sites, under bridges, in Hume pipes and other places under the open sky or places unfit for human habitation. It has been decided to construct such shelters in every city with a population of more than one lakh. One shelter home with capacity of accommodating at least 100 persons will be constructed for every one lakh population. The ULBs have been assured of financial assistance at the rate of Rs.40 lakh for one shelter home with capacity to accommodate 50 persons. Cities having the population above one million and cities of special social, historical or tourist importance will be taken up on priority under the project. Official sources say, arrangements have been made for providing Rs.6 lakh per annum towards operation and maintenance cost to each shelter home with capacity of 50 persons. Chief Secretary has directed to make separate arrangements for vulnerable groups like children, disabled, women and aged persons in these shelter homes. It has also been decided to have common kitchen facility, locker facility, fire fighting, first aid arrangements, etc. in the shelter homes. Adequate bathing and toilet arrangements will be put in place.

Chief Secretary has advised the Collectors to link the inmates of these shelter homes to the social security schemes like old age, disable pension, food security schemes, Anganwadi centres, schools, health insurance schemes, skill development training programmes etc. as per their eligibility. Available data shows, at present cities like Bhubaneswar, Cuttack, Rourkela, Sambalpur, Berhampur, Puri, Balasore, Bhadrak, Baripada have more than one lakh population. As per 2011 census, there is requirement for construction of shelter homes in 9 cities to accommodate around 3270 persons. Till now 9 such shelter homes with total 278 capacities have been built. Other 18 homes have been sanctioned for 10 ULBs during 2014-15. Chief Secretary has directed the Collectors to make those completed shelter homes operational by October, 2015.

SECOND RELIGIOUS TOURISM CIRCUIT IN THE STATE

In another bid for development of tourism in Odisha, Govt has decided to develop the second religious tourist circuit in the State. This has been discussed in the tourism sector review meeting held under the chairmanship of Chief Secretary Shri Gokul Chandra Pati in secretariat conference hall wherein Principal Secretary, Tourism Shri Laxmi Narayan Gupta outlined the issues for discussion. It has been proposed to develop Tulasi Kshetra and Baldevjew Temple of Kendrapara, Biraja Kshetra of Jajpur, Sarala



Pitha of Jagatsinghpur, Lalitgiri and Ratnagiri of Jaipur and Aradi Pitha of Bhadrak district as the religious circuit.

Chief Secretary has directed to connect Odisha with Buddhist circuit. The department has been advised to work out the plan for a special rail coach from Gaya to Bhubaneswar in Purusottam Express. The tourists coming in this coach can be provided a special tourism package through OTDC. Chief Secretary has also advised the department to explore the possibility of establishing air connectivity between Gaya and Bhubaneswar through regional Air Line operators. It has also been decided to organize road-shows and promotional activities in the countries like Srilanka, Thailand, Japan and Cambodia in partnership with international tour operators.

Pointing to the new initiatives for growth of handloom and textile sector of Odisha, Chief Secretary has directed both the departments to develop a specific strategy for common branding of Odisha Tourism, Textiles and Handloom with technical support from OMEGA team. Chief Secretary has also advised the department to promote the mega events like Toshali Exhibition, ORMAS Mela and Adivasi Mela as tourist events in coordination with various departments. Principal Secretary, Tourism Shri Gupta has been advised to work out a plan for joint participation of tourism related departments in national and international tourist events.

Available data shows that there has been a constant growth in tourist inflow to the State over last 4 years. It has increased from 76,42,047 in the year 2010 to 91,17,8-5 in the year 2012 and 108,62,048 in 2014. At present a number of projects are being implemented in the State. These include the projects like Light & Sound Show at Dhauli, Khandagiri-Udayagiri and Konark, development of Koraput-Deomali-Gupteswar-Sunabedha tribal circuit, development of Harishankar-Nrusinghanath circuit and development of Puri-Ramchandi-Prachi river front, installation of floating musical fountain at Narendra Tank, Puri and development of rural tourism at Sadeibareni in Dhenkanal district. Apart from this, because of State Govt initiatives, Govt of India has identified 12 cities in the State for religious tourism. Odisha has become the first State to be included under Prasad scheme. So far the State has received grant of Rs. 10cr. out of the total sanction of Rs. 50 cr under this scheme.

INDUSTRIAL HUB AT DHAMARA PUT ON TRACK

Establishment of a port related industrial hub at Dhamara has been put on track with Chief Secretary Shri Gokul Chandra Pati taking a review of Dhamara Port in a high level meeting in secretariat conference hall. Reviewing the progress of Dhamara Port, Chief Secretary has directed the IDCO and port authorities to prepare a Master Plan for comprehensive development of industrial park, fishing harbor and the port. It has been decided to develop the industrial park over an area contiguous to the port. A committee has been constituted under the Chairmanship of Secretary, Commerce & Transport Shri Sanjaya Rastogi involving the representative from IDCO and district Collector and Dhamara Port Company Ltd to prepare the Master Plan. Shri Pati has advised the committee to fasten the process so as to make the land available to entrepreneurs by April, 2016. Chief Secretary has also directed the department of Commerce & Transport to expedite the process of 2nd phase expansion of the Port. It has been decided to upgrade the Marine Police station near Dhamara and put immigration facilities there for the port. Available data shows that in the meanwhile Dhamara Port has achieved 70% capacity utilization



within last 4 years. In the current year of 2015 the port has handled around 15.45 MMT of cargo so far. It has paid near about Rs.119 cr. revenue share to Govt as per the MoU. Replying to a media query after the meeting, Chief Executive Officer of Dhamara Port Shri Subrat Tripathy said that the proposed Industrial park at Dhamara has the potential to be developed to a thriving industrial hub in the sectors like edible oil, fisheries, food processing, steel and other manufacturing units. The park will add to enhancing cargo profile and undertaking value addition. The port can also be developed to a transshipment hub for main land container vessels. MV Maccu mineral laden carrying 1,94,000 tones of cargo, said to be largest parcel to call on any Indian Port has arrived Dhamara Port added Sri Tripathy.

STATE ACHIEVES REVENUE GROWTH OF AROUND 33% FROM OWN TAX SOURCES BY END OF AUGUST

State has achieved revenue generation growth of around 33% from its own tax sources. This has been discussed in the all secretary meeting held under the Chairmanship of Chief Secretary Shri Gokul Chandra Pati in secretariat conference hall. Presenting the updated position, Additional Chief Secretary, Finance Shri R. Balakrishnan said that during current financial year of 2015-16 the revenue generation from own tax sources has been Rs.8600.91 cr. by end of August, 2015 recording a growth of 32.54% over the last year. Similarly, the revenue collection from non-tax sources has been more than Rs.2334 cr. showing a growth of around 13% over the last year during the same period. The overall revenue generation from both these sources have been Rs.10,935 cr. by end of August recording a growth of around 28% over the last year. Corresponding the growth in revenue generation, the State Plan Expenditure has also shown a growth of around 65% during the current fiscal by end of August. While appreciating the efforts of revenue earning and spending departments, Chief Secretary advised the Principal Secretaries and Secretaries of various departments to strengthen monitoring and supervision at filed level and fasten the process of implementation of the developmental projects in a time bound manner. The directors of various departments have been asked to take up more number of field visits and give regular feedback to Govt.

U.K.Mohapatra, I.O.

MOBILE VAN “FISH ON WHEELS” TO BE LAUNCHED

Fishery is an important sector of food production, providing food security to a large part of the population besides earning foreign exchange and remarkable contribution to agricultural economy. Fisheries Department, Govt of Odisha, National Federation of Fishers Cooperatives Ltd. (FISHCOPFED) and National Fisheries Development Board (NFDB) play an important role to uplift the socio economic condition of the fishermen through diverse endeavours. With the support of the Fisheries Department, Govt of Odisha FISHCOPFED has remarkably enhanced its activities in Odisha than other States in the Country. In this context, to cater the fish loving consumers of Bhubaneswar FISHCOPFED has launched a Mobile Van “FISH ON WHEELS” with the support of NFDB on 7th September, 2015 in front of Chilika Fresh Outlet, IRC Village, Bhubaneswar. Fresh preparation of fish dishes in healthy and hygienic condition will be sold to the consumers of Bhubaneswar at reasonable price. Fish on Wheels is a novel initiative and a concept of innovation floated by the Commissioner cum Secretary (Fisheries & ARD), Govt. of Odisha, Shri Bishnupada Sethi.



FISHCOPFED, a national level fishery cooperative federation, accepted this idea and the Board of the federation accepted this chance to launch the first pilot project in the state of Odisha. The project is jointly funded by the National Fisheries Development Board (NFDB) and the National Federation of Fishers Cooperatives Ltd. (FISHCOPFED), the two organs of the Ministry of Agriculture, Govt. of India.

The 'Fish on Wheels' concept with modern concept of technology, hygiene, value addition, advertisement etc. is new in India. Only few states have just initiated such projects. The Odisha project is quite unique with cold storage facilities and cooking facilities inside the vehicle in a closed environment. It is a compact vehicle beautifully designed with innovative ideas of Engineers from Meerut (UP). Fish items of different flavours shall be served in cooked condition with different local fish varieties including Chilika fish. The vehicle is run by CNG only and thus shall be kept initially in one place and move to places after assessing the demand. On success of the project, the same can be replicated in other districts of Odisha. The FISHCOPFED brand shall be propagated. Stress shall be given on brand building and consolidation of customers' base by targeting not only the working class but also the fish lovers with good taste. The potential fishery cooperatives shall be attracted with the support of the state govt. for their economic empowerment through FISHCOPFED.

Manas Ranjan Khuntia, I.O.

MORE THAN 19 LAKH BENEFICIARIES UNDER MBPY SCHEME

Social Security Programmes provide assistance to poor old persons, widows, leprosy patients, persons with disability and AIDS patients for provision of basic needs. The Madhu Babu Pension Yojana (MBPY) has been introduced in the State of Odisha from 1st January 2008 by merging two pension schemes i.e Old Age Pension and Odisha Disability Pension schemes. The amount of pension payable to each pensioners under the scheme shall be of such amount as may be decided by Government from time to time. The rate of pension at present is Rs.300/- per month per beneficiary up to the age of 79 years and Rs.500/- for 80 years and above. The present coverage under the scheme is 10,76,624 under State Plan and 9,08,400 under Non-Plan aggregating to 19,85,024 beneficiaries. During the year 2015-16 a sum of Rs.39000.00 lakh has been provided under State Plan and Rs.33518.40 lakh under Non-Plan.

The number of Beneficiaries under MBPY in Angul is 53766, Baleswar 87599, Bargarh 68444, Bhadrak 66879, Bolangir 74142, Boudh 21377, Cuttack 114485, Deogarh 16150, Dhenkanal 60435, Gajapati 36564, Ganjam 165590, Jagatsinghpur 52460, Jajpur 89820, Jharsuguda 25145, Kalahandi 86451, Kandhamal 67787, Kendrapara 74609, Kendujhar 79274, Khordha 90168, Koraput 70507, Malkangiri 33030, Mayurbhanj 118256, Nabarangapur 56219, Nayagarh 47567, Nuapada 37209, Puri 71331, Rayagada 49274, Sambalpur 53927, Sonepur 30112 and Sundargarh 86447. State Govt. provides incentive for blanket and umbrella at the rate of Rs.200 and Rs.100 respectively in every two years to the beneficiaries of Madhubabu Pension Yojana.



GOVERNMENT PLANS FOR TRANSGENDERS

The Department of Social Security and Empowerment of Persons with Disabilities (SSEPD) has drafted a proposal for the recognition of transgenders across the state and subsequently providing them certificates as third gender (TG).

As per the umbrella scheme of Government of India, there are five sub-schemes for the welfare of the third gender. The parents of every transgender will get financial assistance of one thousand. For pre-matric scholarship (Class VIII to X) the day scholar will get Rs. 150/- and the hostellers Rs. 350/- for ten months. Similarly, the transgender students will get monthly post-matric scholarship (XI and above). Rs. 550/- for day scholar and Rs. 1200/- for hosteller for ten months and there is reimbursement of compulsory refundable fees during higher study. For their skill development, Rs. 15,000 will be given per transgender trainee for 200 hours of the course. There will be 30 trainees in one batch. The trainee will get stipend amounting Rs. 1000/- per month. They will get subsidy linked loan maximum 5 lakhs to be an entrepreneur. There are also pension schemes for transgenders Rs. 1000/- per month. The State Government have agreed to implement it after the launching of the scheme by the Central Government.

Dr. Jyotirmati Samantray, I. O.